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r. A Summary of all the Religious Houses in England and
Wales, with their Titles and Valuations at the Time of
their Dissolution, and a Calculation of what they might be
worth at this Day; together with an Appendix concerning
the several Religious Orders that prevailed in this King-
dom. Price 2 s.

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A SUMMARY of all the
Religious HOUSES

I N
England and Wales,

W I T H
Their TITLES and VALUATIONS
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A N D
A CALCULATION of what they might
be worth at this Day.

Together with

An APPENDIX

Concerning the several

Religious ORDERS

That prevail'd in this

KINGDOM.

Proh Dolor! hos tolerare potest Ecclesia Porcos

Duntaxat Ventri, Veneri, somnoq; vacantes?

Palengeni.

Have you ne'er seen a Drone possess at Ease
What would provide for Ten industrious Bees?

L O N D O N,

Printed for JAMES KNAPTON, at the Crown,
and TIMOTHY CHILDE, at the White Hart,
in St. Paul's Church-yard. M DCC XVII.

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THE PREFACE.

IT is amazing that the Christian Religion, whose Characteristick is Love and Humility, should be so far debased, as to carry no other Marks than those of Cruelty and Pride. That Vows of Poverty should entitle Men to the Riches of the whole World; that Professions of Chastity should fill Countries with Uncleanneſs; that ſolitary Anchorites ſhould engroſs the Pomps of the City; and that the Servant of Servants ſhould become the King of Kings. But what Contradictions are not designing Priests capable of, when the Enlargement of their Power is in View? It was with this View that Auricular Confessions was introduced; that a new Hell of Purgatory was invented; and the Power of even crea-

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ting

ting their own God was blasphemously assumed. By these Arts came the Secrets of Families into the Hands of Priests; by these Arts they seized on the Purses of whole Nations; and by these Arts they arrived to be the Idols of the People, who were glad to part with their Estates, with their Liberties, and with their Sences too, to these spiritual Usurpers.

Not to mention the Follies of other Nations, our own Chronicles can inform us to what a Degree Bigottry had once prevailed, of which let this Instance suffice. * *John Bale*, an Author of unquestioned Fidelity, who was himself a Carmelite Friar, informs us in his *Acts of English Votaries*, that in the Year 1017. King *Canute* by the superstitious Counsel of *Achelnotus* then Archbishop of *Canterbury*, was prevailed upon to believe that Monks Bastards

* *Alphredus Beverlacensis, Richardus Livisiensis, Radulphus Niger, Gulielmus Malmisburiensis, Wernerus, & Vincencius, Hen. Huntingdoniensis. Lib. 6. Polydor. Lib. 7.*

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were his own Children, and that *Fulbertus* the Old Bishop of *Carnote* in *France*, was even then suckled by the *Virgin Mary*; nor did he stop here, but after having burdened this Land with the Payment of that *Romish* Tribute called *Peter's Pence*, he went to *Winchester*, where by the aforementioned Prelates Advice, he formally resigned his Regal Crown to an Image, constituting it then King of *England*.

Thus was a mighty King converted to be the Tool of his Priests, and thereby became the Darling of the Church, whose Practice then was, not only to feed upon the Spoils of the People, but even to make their Monarch a Prey to their Ambition. And in those Times a Prince acquired the Title of Good or Bad, not from his Conduct in the Secular Government of his Subjects, but according as he was either more or less a Promoter of the Grandeur of his Clergy. Thus *Canute* though an Usurper and a Tyrant could merit a Canonization,

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nization, whilst King *John* (from whom we receiv'd that great Security of our Liberties, the Statute of *Magna Charta*) meerly for not encouraging the Corruptions, and spiritual Tyranny of the *Romish* Church, was branded with the Name of Apostate, and forced at length by an usurping Priesthood to hold his Crown as tributary to the See of *Rome*. When our Kings were thus managed, it was no Wonder if our Laity following their Example, submitted their Necks to the same Priestly Yoke. A sufficient Evidence of which, we may collect from the Perusal of the ensuing Catalogue of religious Houses (as they then called them) whose Founders Names I have purposely omitted, because I would not willingly write what might be thought a Satyre upon so many Hundred Families.

That the debauched Part of our Clergy are longing after these Onions of *Ægypt*, and desiring this Papal Power

er and Wealth, which sets them above the greatest Sovereigns, is beyond Contradiction plain. Else why have we been taught so many introductory Doctrines ; as first, that *the Church is independant on the Crown* ; that old Scaling-ladder of Priestcraft, by which Anti-christ and his shaven Army have stormed the Pallaces of all the Princes in Christendom. By the Model of Times past, we may learn how well our Laws, our Lives, and our Liberties would be secured to us, should this Doctrine so much contended for, be once established here ; we may guess, when the Church is exempted from Secular Authority, how well Villany, Rapine, Murder, and Treason, committed by Priests will be punished, when Priests are Judges, when Priests are Juries.

The trite and absurd Topick of the *Divine Right of Succession*, with which likewise our Ears have been so filled of late, is a Doctrine observed never to
have

have been broached, but upon one of these two Accounts; either to maintain the Tyranny of a Bigotted Prince in Possession, or with a Design to introduce some Priest-rid Tool of a Pretender.

A Third Tenet also much inculcated within these few Years, is that of *Passive Obedience without Reserve*; a Doctrine preached in all slavish Countries, but never practiced in any; a Doctrine that of it self discovers its own baseness, since no good Prince can have Occasion for it. I would not be thought here to insinuate, that a Legal Submission to Princes is not a Christian Duty; but when our Pulpits shall ring with—
 † “ *We ought not to take up Arms at any*
 “ *Time, in any Case, upon any Colour, or*
 “ *Pretension whatsoever: Not for the a-*
 “ *voiding of Scandal, not at the Instance*
 “ *of any Friend, or Command of any*

† Bishop Saunderson in Sacheverel's Collections at his Tryal, where you may meet with more to the same Purpose.

“ Power upon Earth, nor for the Main-
 “ tenance of the Lives or Liberties either
 “ of our selves or others, nor for the De-
 “ fence of Religion, nor for the Preserva-
 “ tion of a Church or State; no nor yet,
 “ if that could be imagined possible, for
 “ the Salvation of a Soul, no not for the
 “ Redemption of the whole Word. I say,
 when we hear such a Charge as this
 sounded from the Pulpit, surely all
 true Britons must take it as an Alarm
 to warn them of the approaching Dan-
 ger of their Liberties.

These and such like pernicious No-
 tions, which have been so industriously
 spread by many of the Clergy, and so
 greedily swallowed by the Multitude,
 were the Occasion of my collecting this
 concise Catalogue of Religious Houses;
 thereby if possible, to open the Eyes of
 deluded Protestants, by shewing them
 what vast Revenues they must part
 with, whenever these three absurd and
 dangerous Doctrines shall prevail;
 which, though they have been, by
 * b many

many of our Priests, advanced under the Name of Zeal for the Church ; yet are no better at the Bottom, than Engines for the Introduction of Popery, Slavery, and Beggary, three inseparable Companions of Priestly Power.

For doth not *Divine Indefeasible Hereditary Right* set a Papist upon the Throne? Doth not *Passive Obedience* furnish the Prince with Power enough to impose his Religion? And lastly, doth not his Religion command him to make use of that Power, and resume all those Lands which are dedicated to pious Uses? And then may we resist? No! *not for the Maintenance of the Lives or Liberties of our selves or others, nor for the Defence of Religion, nor for the Preservation of a Church or State, no! nor yet, if that could be imagined possible, for the Recovery of our Abby Lands.* Alas! what then will become of the *Landed Interest* of our Country Gentlemen, when so many Hundred Houses (or rather Capital Messuages and Tenements,

nements, to which so many Thousand Farms belong) shall be taken away from them ? What a pretty Figure will the Squire make, when the Church shall resume Eight or Ten Thousand Pounds a Year, and leave the poor sacrilegious Wretch (for so he will be then called) to live upon Three or Four Hundred, the only Estate perhaps, which his Ancestors could bragg of before the Reformation ; and it will be a great Favour, if that too is not taken from him for his Arrears. It will be no great Comfort to him, at such a Time, to see the *Trading Interest* ruined, and the *Funds* seized upon for the Maintenance of those Dragoons, which shall be employed in keeping him steady to his Principles.

What ever vain Hopes some Men may build on the *Bonâ Fide* of a Popish Pretender, they may assure themselves that notwithstanding any Promise he shall make in Favour of their Interests, his Religion, to which he is already a

* b 2

Bigot,

Bigot, will teach him that godly Maxim; *that Faith is not to be kept with Hereticks.* But were there no such Precept in his Church, yet how can these Men expect, that a Prince will ever deal sincerely with them, who knows, that they could never have espoused his Cause, but by breaking through the solemnest Ties, that human Wisdom could invent. But why should I dwell upon Arguments, when the Conduct both of the late King *James* and his pretended Son in their Exile, has sufficiently demonstrated to the World, that no Protestant can hope for any considerable Share in the Favour of a Court so enslaved to the Church of *Rome*. And if the Pretender will implicitly be governed by the Directions of a Pope, we need not doubt of his being strictly charged with that religious Duty of restoring the Abby Lands, which are too ample a Revenue, for the Papacy long to neglect, as will appear from the following Computation.

As

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As far as we can collect, the religious Houses in *England* and *Wales*, are in all to the Number of 1041. of these only 653 are of known Values, whilst there remains 388 of which we have no Estimate. The only fair Method of computing the Value of the latter, will be by considering the Proportion they bear to the former in Number. Common Arithmetick will inform us, that if 653 Houses were estimated at 171,314*l.* 18*s.* 1*d.* then 388 Houses may reasonably amount to the Sum of 101,792*l.* 0*s.* 2*d.*¹/₂ which added together, make 273,106*l.* 18*s.* 3*d.*¹/₂. Now one Penny in those Days was equivalent to a Shilling at present, as doth undoubtedly appear from the Observations that may be made upon the Proportion that Labourers Wages *

* *The Wages of an Hay-maker in the Reign of Henry the 7th, was settled at one Penny, and in the Reign of Henry the 8th, never exceeded three-half-Pence, whereas Twelve-Pence now is there lowest daily Hire. Vid. Stat. 11. H. 7. and Stat. 6. H. 8. concerning Artificers.*

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the Price of Wheat, * and the Subsidys † granted in Parliament then, bear to those of our Time. For this Reason, you ought to multiply the above-mentioned Sum of 273, 106 l. 18 s. 3 d. ¹/₂ by 12, which will give you the

** We have no direct Accounts of the Price of Corn in Henry the 8th's Time, but we may suppose it the same, as it was in that of his Predecessor and Successor. In the Second Year of Henry the 7th, Wheat was Sold for three Shillings the Quarter; in his Seventh Year when a terrible Dearth happen'd, it did not rise to above Twenty pence the Bushel; and in his Tenth and Fifteenth Years, was Sold for Four Shillings the Quarter. In the Reign of Queen Mary, unless in Time of Famine, Wheat was commonly Sold for Five Shillings the Quarter in London, and for Four Shillings the Quarter in the Country. So that we may fairly compute the Price of Wheat, in Henry the VIIIth's time, to have been Four Shillings the Quarter, which Multiplied by Twelve, amounts to Two Pounds Eight Shillings, which is but a reasonable Price for Wheat at this Day. Vid. Baker's Chron. Vit. Hen. 7. and Queen Mary 1.*

† In the Tenth Year of King Henry the VIIth, an Hundred and Twenty Thousand Pounds was granted by Parliament for the Scotch Wars, which was looked upon to be so exorbitant a Tax, that Sixteen Thousand Men rose in Rebellion to oppose its being levied. This Aid (which was granted but 38 Years before the Dissolution of the Abbies) were we to multiply it by Twelve, would make but a trifling Sum, compared with the Subsidys that have been yearly raised for the late Wars. Vid. Lord Verulam's Hist. of Hen. 7. Page 163, 164.

real

real Value at this Day, and amounts to the Sum of 3, 277, 282*l.* 19*s.* 6*d.* Now although this may appear to be an almost incredible Sum ; yet we are not to imagine, that it was the only Income of these religious Houses : For it was only the reserved Rent of their Mannors, and the yearly Produce of their Demesnes, without computing Fines, Herriots, Renewals, Deodands, &c. which would have, perhaps, amounted to twice as much. But to be more exact in our Calculations, let us from this yearly Income of the Monastick Houses, deduct a sixth Part for Demesnes, and then the remainder will be meerly their reserved Rents. If therefore from 3, 277, 282*l.* 19*s.* 6*d.* you will subtract 546, 213*l.* 6*s.* 7*d.* there will exactly remain for their Rent, 2, 731, 069*l.* 12*s.* 11*d.* Now the reserved Rent being, in all Church Tenures, at least a fifth Part of the Estate ; it will follow, that the Lands which the Monks had out upon Lives, in all
amounted

amounted to the Sum of 13, 655, 345 *l.* 4 *s.* 7 *d.* and if to this you add their Demefnes, we may fairly affirm that the whole Land, which the Monks were Lords of, came to 14, 101, 558 *l.* 11 *s.* 2 *d.* How great a part of our Land this must be, you may learn from the following Calculation. The Land Tax, is paid so unequally, that when it is nominally Four Shillings in the Pound, tho' in the Mid-land Counties they are kept up to the Rigour; yet in the North and in the West, in many Districts only one and a half, in others two, but in almost no Place above two and a half is paid. We may therefore fairly affirm, that when the Land Tax is assessed for Four, it brings in but full two Shillings in the Pound, or a tenth Part of the Income of our Estates reckoning one Place with another. The Land Tax is supposed one Year with another to bring in two Millions, and this may be accounted when multiplied by Ten, to be the Value

Value of all the Lands in *England*, which is Twenty * Millions *per Ann.* Of which only Fourteen Millions, one Hundred and one Thousand, Five Hundred, Fifty Eight Pounds, Eleven Shillings, and Two-pence was dependent on our poor and humble Clergy, which is in other Words, that the Monks were Masters of above Fourteen Parts out of Twenty of the whole Kingdom. And out of the six Parts which were thus kindly left dependent on King, Lords, and Commons, were the four numerous Orders of Mendicants to be maintained, against whom no Gate could be shut, to whom no Provision could be denied, and from whom no Secret could be concealed.

* Gregory King's *Calculations*, published by Dr. Davenant, compute the whole Rent of Lands in England to be but Fourteen Millions, and Sir William Pettys *Calculations*, which were much older, do only compute them at Eight Millions a Year.

The latter of these wrote in the middle of the Reign of King Charles the IId. and the former in the Reign of King William. And the vast difference between them as to the Annual Value of all the Lands and Houses in England, we may chiefly attribute to our Trade, the encrease of which, has in half a Century, much more than doubled the Rents of our Estates in this Nation.

If this Calculation should appear greater, than what my Reader can easily give Credit to, I must advise him to look into *Pópiſh* Countries, where he will discover that their Clergy are to the full as rich in Proportion as ever ours were here. A flagrant Instance of which, we have from a Calculation taken by the Great Duke of *Tuſcany* himſelf in his own Dominions, wherein the Priesthood were found to enjoy Seventeen Parts in Twenty of the whole Land; which had it not been for that ſeaſonable Statute of *Mortmain*, they would ſoon have poſſeſſed here.

As the religious Houſes in this Iſland were of ſeveral Denominations, it will not be improper to give the Reader a ſhort Explanation of their Titles, leaſt elſe he ſhould meet with Terms in my Catalogue, which he might be at a loſs to underſtand.

An Abby.

When in any Society of religious Perſons, whether Male or Female, one *Abbat* or *Abbeſs* (ſo called from the *Hebrew* אבא *Abba*, which ſignifies Father) preſided,

presided, then that was stiled an *Abbey*. This Governour had the sole Power over the Convent, could place or displace any Officer at Pleasure, and prescribe what Rules the Monks or Nuns should be obliged to observe.

But when the chief Person in the Monastery bore the Name of *Prior*, that was stiled a *Priory*. And these Kind of religious Houses were of two Sorts; either they were such, whose *Prior* was independent, and as absolute a Tyrant as any *Abbat* could be; or they were such as depended upon some great *Abby*, from which they received their *Prior*, and to which they were often obliged to pay a small Pension or Annual Acknowledgment. And whensoever the Convent, to which any *Priory* belonged, was beyond the Seas, then it was stiled an *Alien Priory*. *A Priory.*

When a certain Number of Secular Canons assembled themselves under the Government of a Warden, Dean, Provost or Master, they were called a *College* or a *Collegiate Church*. *A College.*

*A Præp-
tory*

Whensoever the Knights, Templars, or Hospitallers had any considerable *Mannors* or Farms, they erected Churches for the Service of God, and built a convenient House for Habitation, to which they sent part of their Fraternity, under the Command of one Preceptor. And these Houses were called *Preceptories* or *Commanderies*.

*A Monaste-
ry.*

When the Society of religious Persons consisted of Men, it was called a *Monastery*.

A Nunnery

When it consisted of Women, 'twas stiled a Nunnery from the *Hebrew* בֵּית *Filia*, according to *Hospinian*.

A Cell.

When any Monastery or Nunnery was subject to another, then it was called a Cell. And many have imagined that the Revenue of the Cell was included in that of the Mother Abby; which if it were true, would very much diminish the Calculation I have made of the Monastick Wealth. In Justification of my Method, I have this therefore
to

to say. 1st, that all those who have written upon this Subject, have calculated *Cells* distinct from the *Abbies* they appertained to. 2^{dly}, that many *Cells* were given in at their Dissolution at a certain Value, and their Mother *Abbies* reckoned up distinct from them at another Value; and we can scarce imagine, that the Monks would at that Time make themselves appear more rich than they really were. 3^{dly}, that of the *Cells* mentioned in my Catalogue, a considerable Number were *Alien Priories*, and belonged to Monasteries Abroad, which are not valued there at all. 4^{thly}, that the whole Number of *Cells*, which can be thought to have been included in the Revenue of their Mother *Abbies*, amount not to above Forty; whose Part in my Calculation would easily be supplied, by inserting in their room *Chantries*, *Gilds* and *Hospitals*, which were equally detrimental to the Publick, and superstitious in their Foundation.

Chantries

A Chantry. *Chantries* were Chappels erected and endowed for the singing of Masses for the Souls of the Deceased.

An Hospital. *Hospitals* were Houses founded for the Entertainment of all who went any Pilgrimage on a religious Pre-tence.

A Gild. *Gilds* were Societies of Lay Brethren, who lived together like *Monks*, but were professed of no Order.

But to support yet farther my Assertion, that the Monks were Lords of Fourteen Parts out of Twenty of our whole Nation, I must take Notice of an Argument which Mr. *Tanner* furnishes me with, in the Preface to his *Notitia Monastica*. That ingenious Gentleman takes Notice, that Sir *William Temple* in his Introduction to the History of *England*, p. 175. asserts,
that

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*that in William the Conqueror's Time, a third Part of the Lands of the Kingdom were found to be in the Possession of the Clergy. This he very fully refutes and proves that they had but a twelfth Part, * there being but one Hundred Monasteries and endowed Churches founded before the Conquest. The same Author gives us an Account of Eight Hundred more, and the several Reigns they were founded in. Now if One Hundred Monasteries and endowed Churches amount to a twelfth Part of the Nation, then Nine Hundred must be computed at nine Parts in twelve of the Kingdom, which is much more than I contend for.*

Having neither Leisure nor Inclination to trouble my self with a dry search after Manuscripts or Monuments, I have in my Compendium, followed the best printed Authorities I could

* *Tanner's Notitia, Pref. p. 52, and following.*

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meet with, and have not set down the Value of any one Monastery, but according to one of these three approved Authors, Mr. *Stow*, Mr. *Speed*, and Sir *William Dugdale*. Mr. *Speed* is the Man whom I have chiefly followed in my Valuations, as being the most Authentick ; for at the End of his History of the Reign of King *Henry* the VIIIth, he has set down that very Catalogue, which was taken by a special Commission and given into the King, by that great Antiquary Mr. *Leland*, at the Time of the Dissolution of the Abbies.

Not to amuse my Reader with any farther Observations, I shall only intreat him seriously to consider, whether it can be the Interest of our Laity to hazard the Ruin both of their Bodies and Souls by a Rebellion, which, if attended with Success, can have no other Consequence, than the procuring for the Clergy fourteen Parts out of Twenty of their Estates, besides that tenth Part, which they enjoy already.

A S U M.

A
S U M M A R Y
 Of all the
Religious Houses
 I N
E N G L A N D and *W A L E S* ;
 W I T H
 Their Valuations at their Dissolution.

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Abberbury	A N Alien Priory.--- Given to All-Souls Coll. in Oxford.	Salop			
Abbotsbury	An Abby for Black Monks	Dorset	485	3	5½
Abberconway	A Cistercian Abby	Caernarv.	179	10	10
Abbergavenny	An Alien Priory of Black Monks	Monmouth	129	5	8
Aberguilly	A Collegiate Church for 22 Prebendaries	Caermarth.	42		
Abingdon	An Abby of Benedictines	Berks	2042	2	8
Acceseal, or Seal	An Alien Priory or Cell	Suffex			
Acornebury	A Nunnery of the Order of St Austin	Hereford	75	7	5½
	B				Alba

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Alba Landa or White Land or Blanford	A Præmonstratensian Ab- by	Northumb.	44	9	1½
	A Cistercian Abby	Caermarth.	153	17	2
St Albans	An Abby of the Order of St Benedict	Hertford	2510	6	1½
Alnecester, or Alceter	A Benedictine Priory	Warwick	101	14	
Aldeby	A Cell of Benedictines	Norfolk			
Aldgate, vide London		Middlesex			
North Allerton	An Alien Priory	York			
Alnewick	An Abby for Præmonstra- tensian Canons	Northumbl.	194	7	
Alverton	An Hospital dissolv'd by the Pope	York			
Alvingham	A Gilbertine Monastery	Lincoln	141	15	
Ambresbury	A Benedictine Nunnery	Wilts	558	10	2
Andover	A Foreign Cell given to the College of St Mary's near Winchester	Southampton			
* Andervel	An Alien Priory	Ditto			
Anebury, vel Avebury, vulg. Awbury	A Mannor annexed to the College Church of Fo- dringley in Northamp- ton-shire	Wilts			
Anglesey	A Priory of Austin Canons	Cambridge	149	18	6
Ankerwike	A Benedictine Nunnery	Bucks	45	14	4
† Ansty	Walter de Turberville gave this Mannor to the Hof- pitallers to whom it be- came a Præceptory	Dorset	81	8	5
St Anthony	A Cell of two Canons to Plympton Priory	Cornwal			

* Mr. Tanner in his *Notitia*, *quæres* whether it be not the same as Andover.

† Mr. Tanner falsely places Ansty in Wilts.

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Appledurcomb.	An Alien Priory	Isle of Wight			
Nun Appleton	A Cistercian Nunnery	York	83	5	9
Aquilæ Bali- vatus	Vide Egle				
Arden	A Priory for Benedictine Nuns	York	13	7	4
Armethwait	A Priory of Benedictine Nuns	Cumberland	18	18	8
Arthington	A Cluniac Nunnery	York	19		
Arundel	An Alien Priory of Black Monks, afterwards turn'd to a College	Sussex	168		7½
St Asaph	First a Monastery, then a Bishoprick	Flint			
Ashby	A Priory of Black Ca- nons	Northamp.	127	19	
Ash-ford	A College Founded by Sir John Fogg	Kent			
Afferidge or Afferugge	A Priory of Canons call'd Bonhommes	Bucks	447	18	½
Astley	An Alien Priory	Worcester			
Astley	A Collegiate Church	Warwick	39	10	6
Athelney	A Benedictine Abby	Somerset	209		¾
Attilburgh.	A College for a Warden and 4 Secular Canons	Norfolk	21	16	3
Aucot	A Cell of Benedictines to Malvern in Worcester- shire	Warwick	34	6	2
Aukland	A College Church for 12 Prebendaries	B. of Dur.			
Aulcaster	A College	York	27	13	4
Axholm	Vide Newstede				
Axmouthe	An Alien Priory	Devon			
In all			L. 8146	15	10½

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
B			<i>l.</i>	<i>s.</i>	<i>d.</i>
Badeilly	A Præceptory	Hants	118	16	7
Badlesmere	A Priory of Black Can.	Kent			
Baketun	Vide Bromholme	Norfolk			
Banbury	A College	Oxfordshire	48	6	
Banwell	An Old Monastery in the Time of King Alfred	Somerfet			
Barden	Vide Burton				
Bardney	An Abby of Benedictine Monks	Lincoln	429	7	
Bardsey	An Abby	Carnarvonsh.	58	6	2
Barking	The first Nunnery in <i>Eng.</i> of the Order of St. Benedictine	Essex	1084	6	2½
Barking	A College, vide <i>London</i>				
Barlynch or Berliz.	A Priory	Somerfet	98	14	8½
Barnwell	A Priory of 30 Austin Can.	Cambridge	351	15	4
Barnstaple	An Abby of Cluniac Monks	Devon	129	15	3
Barrone or Bartone	A Benedictine Priory	Hereford-sh.			
Barrow	A Priory of Black Monks	Derbyshire	107	3	8
Barrow gurney or Minching					
Barrow, <i>alias</i> Bearwe	A Nunnery	Somerfet.	29	6	8
Basedale	A Cistercian Nunnery	York-shire	21	19	4
Basing Weike	An Abby of White Can.	Flint-shire	157	15	2
Bath	First a Nunnery, then an Abby	Somerfetshire	695	6	1
Battel	A Benedictine Abby	Suffex	987	11	0
Battlefield	A College of Secular Can.	Salop	54	1	10

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Beauchief	A Priory of Præmonstratenses	Derbyshire	126	3	4
Beaulieu	A Cell of Benedictine Monks	Bedford.			
Beaulieu	An Abby of 30 Cistercian Monks	Hants	428	6	8
Beauvale	A Carthusian Priory	Nottingham	227	2	0
Bedford	St. <i>Pauls</i> there was a Priory of Secular Canons	Bedfordshire			
BechLand	Vide Bella Launda				
St. Bees	A Cell to St. <i>Mary's</i> at <i>York</i>	Cumberland	149	16	6
Beeston	Vide Biston				
Beigham	A Priory of Præmonstratensian Canons	Kent			
Bekeford	An Alien Priory, given to <i>Eaton</i> College	Glocester			
Bella Launda or Bilaund, or Bechland	A Cistercian Abby	Yorkshire	295	5	4
DeBello Capite	Vide Beauchief				
De Bello Loco	Vide Beaulieu				
Bel Voir	A Priory of Black Monks	Leicestershire	129	17	6
Bennington	An Alien Priory, given by King <i>Richard 2d.</i> to St. <i>Anns</i> near <i>Conventry</i>	Lincoln			
Berkinghead	A Priory of 16 Benedictines and Cell to <i>Chester</i>	Cheshire	102	16	10
Berkley	Here was a Nunnery before the Conquest	Glocester			
Berleston	A Priory of Black Canons	Devon			
Berlings or Oxeney	A Monastery for Præmonstratensian Canons	Lincoln	307	16	6
Bermondsey	An Abby of Cluniac Monks	Surrey	584	2	5½
					Bernad.

Houses.	Titles.	Counties.	Valuations.		
			l.	s.	d.
Bernard-Castle	A College for a Dean, 12 Secular Canons, 10 Clerks and 6 Choristers	Durham			
Bethkelert	A Priory of Black Canons	Caernarvon.	69	0	0
Beverley	A Monastery	York	109	8	8½
Beverley	A House of the Trinity be- longing to the Knights Hospitallers of <i>Jeru- salem</i>	York	167	10	0
Bierden	A Priory	Essex	31	5	1½
Bigleswade	A Gild	Bedford			
Biland	Vide Bella Launda				
Bildewas	An Abby for Cistercian Monks	Salop.	129	6	10
Bileigh	Vide Maldon	Essex			
Bilfington	A Priory of Black Canons	Kent	81	1	6
Bindon	An Abby for Cistercian Monks	Dorset	229	2	1
Binham	A Priory of Black Monks	Norfolk			
Birstall	An Alien Priory	York			
Bisham	An Abby of Canons Regular	Berks	327	4	6
Bissemede	A Priory of Black Canons	Pedford	81	13	5¾
Biston or Bee- ston	A Benedictine Priory	Norfolk	50	6	4¼
Bitham Vide	Vaudey	Lincoln			
Bittlesden	An Abby of Cistercian Monks	Bucks	142	1	3
Blackborough	Benedictine Nunnery	Norfolk	76	3	2
Blackmore	A Priory of Black Canons	Essex			
Blackenham	A Mannor given to <i>Eaton</i> College	Suffolk			
Blakewase	A Priory of White Can.	Kent			
Blanca landa	Vide Alba Landa				
Bliburgh	An Abby of Præmonstra- tensian Canons	Suffolk	48	8	10
Blith	A Benedictine Priory	Nottingham.	126	8	0½

Blith-bury

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Blith-bury	A Benedictine Nunnery	Staffordshire			
Bodmin, or Petrockstow	An Abby for Benedictine Monks, afterwards for Black Canons.	Cornwall	289	11	11
Bolton	A College	Yorkshire	102	9	3
Polyngton	A Gilbertine Priory	Lincoln	187	7	9
Bonury	A Priory of Black Canons	Cornwal			
Bordesley	A Cistercian Abby	Worcester	392	8	6
Eosco Juxta or Mergate	A Nunnery of Benedictines and Cell to the Abby of <i>St. Albans.</i>	Bedford	143	18	3
Eosenham	An Antient Monastery	Suffex			
Foxgrave	An Alien Priory	Suffex	155	10	2
Foxley	A Cistercian Abby	Kent	218	19	10
Boxwell	A Nunnery destroyed by the <i>Danes.</i>	Glocester			
Brackley	A College	Northamp.			
Eradenstoke	A Priory of Black Canons	Wilts	270	10	8
Eradley	A Priory of Black Canons	Leicester	20	15	7
Maidenbradley	A Priory of Black Canons	Wilts	197	18	8
Eradsole, or St. Radegunds	A Priory of Præmonstratensian Canons	Kent	142	8	9
Bradwell	An Abby of Black Monks	Bucks			
Brecknock	A Friory of Benedictines	Ereknocksh.	134	11	4
Ditto	Here was a College of 14 Prebendaries, translated hither from <i>Caremarthenshire</i>	Ditto			
Bredgare	A College	Kent			
Bredon	A Cell of Black Canons to the Abby of <i>St. Oswald</i> in <i>Yorkshire</i>	Leicestershire			
Bredon	A Monastery	Worcestersh.			
Bedfall	Vide Brisol				
Brekenburn or Brinkburn	A Priory of Black Canons	Northumber.	77	0	0
Brend	A Monastery	Derby.			

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Brerewood or Brewood	A Priory of White Nuns	Salop	31	1	4
Bretford	A Benedictine Nunnery	Warwick			
Monks Bretton	A Cluniack Monastery	York	323	8	2
Brewood	A Benedictine Nunnery	Stafford	11	1	6
Bridlington	A Priory of Black Canons	York	682	13	9
Bridport	An Alien Priory	Dorset	6	0	0
Briggerd	A Priory	Lincolnshire	101	11	0½
Brightley	An Abby of Cistercian Monks	Devon			
Brimsfield	Vide Bromfield				
Brinkburn	Vide Brekenburn				
* Brioptun	A Priory of Black Canons	Wilts			
Brisette	A Priory of Austin Canons	Suffolk			
Brisol or Bred- fal	An Abby	Derby	10	17	9
Bristol	Here was a Priory of Monks annexed to Teuxbury Abby	Somerfet			
Ditto	Likewise a Priory of Black Canons, which King <i>Henry</i> the 8 th turn'd into a Cathe- dral	Ditto	767	15	3
Brivern	Here were two Priories one of Black Monks and the other of White Nuns	Stafford			
Brodham	A Præmonstratensian Ab- by	Nottingham.	16	5	2
Bromfield, alias Brimsfield	An Alien Priory given by King <i>Edward</i> the 4 th , to the College at <i>Windsor</i> .	Glocester			

* *Tanner* saith that there is no such Place in *Wilts*.

Bromfield

<i>Houses.</i>	<i>Titles.</i>	<i>Counties</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Bromfield	A Benedictine Priory	Salop			
Bromhall	A Benedictine Nunnery	Berks			
Bromholme or Baketun	A Priory of Cluniac Monks	Norfolk	144	19	0 $\frac{1}{2}$
Brommere	A Priory of Black Canons	Hants	200	15	1 $\frac{1}{2}$
Brook	A Priory of Canons Regular of St Austin	Rutland	43	13	4
Bruern	A Cistercian Abby	Oxfordshire	124	10	10
Brunne	A Priory of Black Canons	Lincoln	101	11	0 $\frac{1}{2}$
Bruton	A Monastery for Black Canons	Somerfet	480	17	2
Buckenham	A Priory of Black Canons	Norfolk	131	11	0
Buckfastre	An Abby of Cistercians	Devon	466	11	2 $\frac{1}{2}$
Buckland	A Priory of Cistercians	Ditto	241	17	9 $\frac{1}{2}$
Buckland	A Preceptory of Sisters of the Order of St John of Jerusalem	Somerfet	223	7	4
Budeham	Vide Cokesford in Rude- ham	Norfolk			
Bunbury	A College for a Dean and six Regular Canons	Cheshire			
Bungey	A Benedictine Nunnery	Suffolk	62	2	1 $\frac{1}{2}$
Burcester	A Priory of Black Canons	Oxfordshire	167	2	10
Burford	A Priory	Ditto	13	6	6
Burgh Castle <i>alias</i> Cnobbers- borough	An Ancient Monastery	Suffolk			
St Burien	A College of Secular Can.	Cornwall			
Burnham	A Priory of Benedictine Nuns	Bucks	91	5	11
Burnham	A Priory of Austin Can.	Norfolk			
Burfcough	A Priory of Black Canons	Lancashire	129	1	0
Burshyard	First a Priory, then chang'd into a Nunnery of St. Clare	Suffolk	56	2	1
Burton	A Priory of Austin Can.	Isle of Wight			
Burton	An Abby of Benedictines	Stafford	356	16	3 $\frac{1}{2}$
					Burton

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Burton or Bar- den	A Priory of Austin Ca- nons	Hertford			
Burwell	An Alien Priory	Lincolnshire			
Bustleham	Vide Bitham				
Butley	A Priory of Black Ca- nons	Suffolk	318	17	2½
In all <i>L.</i>			16031	11	2½

C

North Cadbury	A College for a Rector, 6 Regular Canons and 4 Clerks	Somerset			
CaerGuby	Vide Holy Head				
Caermarden	A Priory of Black Ca- nons	Caermarthen.	164	0	4
Cairusk	Vide Ufk				
De Calceto	Vide Pynham				
Caldrey	In this Isle was a College of the Order of St. <i>Dogmael</i>	Pembrokesh.			
Caldre	An Abby for Cistercian Monks	Cumberland	64	3	9
Caldwell	A Priory of Black Can.	Bedford	148	15	10
Calk	Vide Calk				
Calk	A Priory of the Order of St <i>Austin</i>	Derby			
Calwich	A Cell of Black Canons	Stafford			
Cambridge	St <i>Giles's</i> Church, here was a Convent of six Black Canons	Cambridgesh.			
Ditto	Here was likewise a Bene- dictine Nunnery	Ditto			
Cameringham	An Alien Priory	Lincoln			
Camestrum	A Monastery of White Nuns	Dorset			
Campess	A Benedictine Nunnery	Suffolk	182	9	5
Caninton	A Benedictine Nunnery	Somerset	39	15	8

Cannon

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Cannon leigh	A Monastery of Austin Canons, afterwards a Nunnery	Devon	202	15	3
Canterbury	Here was an Abby of Benedictines	Kent	2489	4	9
Ditto	Another Monastery afterwards call'd St Austins Abby	Ditto	1413	4	11½
Ditto	A Priory of Black Canons	Ditto	166	4	5½
Ditto	* A Benedictine Nunnery	Ditto	38	19	7½
Canwell	A Monastery for Benedictine Monks	Stafford	25	10	3
Carbroke	A Commandery of Knts. of St <i>John of Jerusalem</i>	Norfolk	65	2	9
Cardigan	A Priory of Black Monks	Cardigan sh.	13	4	9
Cardiou	Vide Carow				
Caresbrook	A Cell to Shene Abby in Surrey	Isle of Wight			
Car ^{ef} swell	A Cell to Montacute Priory in Somerset	Devon			
St <i>Caricius</i> , or St <i>Syria</i>	A Cell to Montacute Priory in Somerset	Cornwall			
Carliol	A Priory of Black Canons	Cumberland	482	8	1
Carow, or Car- diou	A Benedictine Nunnery	Norfolk	84	12	1
Cartmele	A Priory of Austin Canons	Lancashire	124	2	1
Castle Acre	An Abby for Cluniac Monks	Norfolk	324	17	5½
Castle Juxta Yarmouth	A College Church	Norfolk			
Castor	An Old Monastery destroyed by the <i>Danes</i>	Northamp.			

* For the Use of the Benedictine Abby.

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Catesby	A Benedictine Nunnery	Ditto	145	0	6
Cattely	A Monastery of the Sempringham Order	Lincoln	38	13	8
Catune	A Benedictine Nunnery	Stafford			
Cerne	A Benedictine Abby	Dorset	623	13	2
Chacombe	A Priory of Austin Can.	Northamp.	93	6	3½
Charleton	An Alien Priory, but given by King Edward the 4th to Windsor	Wilts			
Charley	An Austin Priory	Leicester			
Chatteriz	A Benedictine Nunnery	Cambridge	113	3	6¼
Chepstow	A Priory of Black Monks	Monmouthsh	32	0	0
Chertsey	A Benedictine Monastery	Surrey	744	13	6½
Chester	A Benedictine Abby	Cheshire	1073	17	7¼
Ditto	A Benedictine Nunnery	Ditto	99	16	2
Chester olim Cuncacester	A College for a Dean and seven Canons	Durham			
Chesterfield	A Gild of Lay Brethren				
Chestnunt	A Benedictine Nunnery	Hertfordshire	27	6	8
Chetwood	A Cell of Black Canons to the Abby of Nutley	Bucks			
Chich	A Priory of Black Can.	Essex	758	5	8
Chichester	Here was both an Abby and a Nunnery	Sussex			
Chicksand	A Priory of Gilbertine Nuns	Bedford	230	3	4
Chille	A Benedictine Nunnery	Hertfordshire			
Chilletree	A Benedictine Nunnery	Ditto			
Chippenham	The Mannor of this Place was given to the Knts. Hospitallers of St John, and so it became a Preceptory	Wilts			
Chisbury, alias Smede	A Priory of Black Monks	Salop	87	7	
			Christchurch		

Houses.	Titles.	Counties.	Valuations.		
			l.	s.	d.
Christchurch alias Twinham	A College of Prebendaries, afterwards Converted into a Priory of Black regular Canons	Hants	544	6	6
Christchurch	in London, vide London				
Christchurch	College in Oxford, first a a Nunnery, afterwards a Convent	Oxford			
Cirencester	An Abby of Black Can.	Glocester	1051	7	1½
Clare	Vide Stoke Clare	Suffolk			
St Clare	An Alien Priory, but gi- ven to All-Souls Col- lege in <i>Oxford</i>	Caermarth.			
Clatford	An Alien Priory given by <i>Henry 6th</i> to <i>Eaton</i> College	Wilts			
Clattercote	A Gilbertine Priory	Oxford	34	19	11
Clerkenwell	Vide London				
Clifford	A Priory of Cluniac Monks	Hereford	65	11	11
Clifton	A College	Nottingham	20	2	0
Clive	A Monastery of Black Canons	Devon			
Clive	A Benedictine Abby	Somerfet	155	9	5
Clive	A Monastery	Worcester			
Clovely	A College for a Dean and 6 Prebendaries	Devon			
Clunok Vaur	A Cistercian Abby	Caernarvon			
Cnobbersburg	Vide Burgh Castle				
Coats	Vide Croxton				
Cobham	A Collegiate Church	Kent	128	1	2½
Coggs	An Alien Priory, but gi- ven to <i>Eaton</i> College	Oxfordshire			
Cogges-hall	A Monastery of White Monks	Essex	298	8	0
Cokehill	A Priory of White Nuns	Worcester	34	15	11
Cokersand alias Pyling	An Abby of Præmonstra- tensian Canons	Lancashire	228	5	4½
					Cokes-

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Cokesford in Rudeham	A Priory of Regular Canons of St Austin	Norfolk	153	7	1
Colchester	An Abby of Benedictine Monks	Essex	523	17	0
Ditto	A Priory of Austin Can.	Ditto	113	2	8
Cold Norton	Vide Norton				
Colne Earles	Vide Earles Colne				
Com. ol. Smite	A Cistercian Abby	Warwick	343	0	5
Combe Hire	A Cistercian Priory	Radnorshire	24	19	4
Congresbury	Heretofore a Bishops See mov'd to Wells, by King <i>Ina</i>	Somerfet			
Conyshoved	A Priory of Black Can.	Lancashire	124	2	1
Conworthy	A Nunnery	Devon	63	2	10
Corsham	The Church of this Place was given by King <i>Henry 2 d</i> to the Abby of <i>Marmonstier</i> in <i>Tourien</i> , to which it became a Cell	Wilts			
Corsham ditto	A Priory	Ditto	300	0	0
Cotherstoke	A College for a Provost, 12 Secular Canons and two Clerks	Northamp.			
Cottingham	A Priory of Black Can.	York			
Covenham	An Alien Priory	Lincoln			
Coventry	An Abby for Black Monks	Warwicksh.			
Ditto	An Abby for Carthusians	Ditto	251	5	9
Coverham	A Priory of Præmonstratensian Canons	York	207	14	8
Fowike or Cuich	An Alien Priory	Devon			
Crabhouse	An Austin Nunnery	Norfolk	31	16	7
Cranbourn	A Monastery of Black Monks, afterwards made a Cell to <i>Teuxbury</i> Abby in <i>Glocester/hire</i> .	Dorset			

Houses.	Titles.	Counties.	Vaulations		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Crantock	A College	Cornwal	89	15	8
Crediton	A Collegiate Church consisting of a Dean and 12 Prebendaries, <i>N. B.</i> when dissolv'd, worth but	Devon	140	14	5
Crendon	Vide Nutley				
Cressing Temple	A Preceptory of Hospitallers of St <i>John</i> of <i>Jerusalem</i>	Essex			
Creswell	An Alien Priory	Hereford-sh.			
Creting	Its Lordship was given to <i>Greistain</i> in <i>Normandy</i> , but on the Dissolution of Alien Priories King <i>Henry 6th</i> gave it to <i>Eaton</i> College	Suffolk			
Creyk	Between this Place and <i>Burnham</i> was a Priory of Austin Canons	Norfolk			
St Cross	An Alien Priory to <i>Tyronne</i> in <i>France</i>	Isle of Wight			
Croxton	A Præmonstratensian Abby	Leicester	458	19	11½
Croxton	A Cistercian Abby removed from Coats	Stafford	103	6	5
Croyland or Crowland	An Abby of Black Monks	Lincoln	1803	15	10
Quich	Dugdale				
Cumbermere	Vide Cowike				
Cumbwell	An Abby of Cistercian Monks	Cheshire	225	9	7
Cunacester	A Priory of Black Can. Vide Chester.	Kent	80	17	5

In all L. 16295 14 9

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
D					
Dacre	An Ancient Monastery	Cumberland			
Dala, or De parco Stanly	A Cell of Black Canons, afterwards it was made a Convent	Derby			
Dalby, Hether and Rodely	Three Preceptories of the Knights Templers	Leicester	231	7	10
Darleigh	A Priory of Black Canons	Derby	258	14	5
Dartmouth	In the Castle, a Cell of <i>St Patrick</i>	Devon			
St Davids	A Bishoprick	Pembroke			
Ditto	A College of a Master and 7 Priests	Ditto	106	3	6
Davintree	A Priory for Cluniac Monks	Northamp.	236	7	6
Daunton	A Benedictine Nunnery	Kent			
St Davy	A Priory of Black Canons	Northamp.			
Delacres	A Cistercian Abby	Staffordshire	234	3	6
Denny	First a Benedictine Priory, then a Nunnery of the Order of <i>St Clare</i>	Cambridge			
Denston	A College	Suffolk	22	8	9
Deping	A Cell of Black Monks to Thorney Abby	Lincoln			
Derby	A College, dedicated to All-Saints	Derbyshire	38	14	6
Ditto	A Priory of Black Canons dedicated to <i>St Hellen.</i>	Ditto			
Ditto	A Cell of Cluniac Monks, dedicated to <i>St James</i>	Ditto			
Derby Juxta	A Nunnery of Benedic- tines, called the Mon- astery of <i>St Mary de pratis</i>	Ditto			

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
West Dereham	A Benedictine Nunnery, afterwards an Abby for Præmonstratensian Can.	Norfolk	252	12	11½
Derehirst	First a Monastery, then it became an Alien Priory	Glocester			
Derlington	A College of a Dean and 6 Prebendaries	Durham			
Dernhalle	An Abby for 100 Monks of the Cistercian Order	Cheshire			
Dertford	A Nunnery of the Order of St Austin	Kent	400	8	0
De Divisis	Vide Pipewell				
Dodnash	A Priory of Black Can.	Suffolk	42	18	8
St Dogmaels	A Benedictine Priory	Pembroke	68	1	6
Donington	A Priory	Berks			
	Here was a Priory and a Bishops See, the Priory was of Black Canons valued at	Oxfordshire	219	12	0
	But the Bishoprick was so large, that tho' the Bishopricks of Winchester, Salisbury, Exeter, Bath and Wells, Litchfield, Worcester and Hereford were taken out of it, yet it still remained the Greatest Diocess of any in England; this See was afterwards translated to Lincoln				
Dorchester					
Dore	An Abby of Cistercian Monks	Hants	118	0	2
Dover	A College of Secular Priests, who were afterwards turn'd into Benedictine Monks	Kent	232	1	5½

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Douglas	Sometime an Abby	Isle of Man			
Drax	A Priory of Black Can.	York	121	18	3½
Dudley	A Priory of Cluniac Monks	Stafford			
Dukeſwell	An Abby of White Monks	Devon	298	11	10
Dunmow	A Priory of Black Canons	Essex	173	2	4
Dunſtable	A Priory of Black Canons	Bedford	402	14	7
Dunſter	A Benedictine Priory	Somerſet	37	4	8
Dunwich	A Biſhops See	Norfolk			
Durford.	A Priory of Præmonſtratenſian Canons	Suffex	108	13	9
Durham	An Abby and afterwards a Biſhoprick	Durham	1615	14	10½
In all L.			5219	14	7

E					
Eastburn	A Benedictine Nunnery	Suffex	47	3	0
Eaton	A College	Bedford	7	16	0
Eaton	A College	Hucks			
Earles Colne	A Priory of Benedictines	Essex	175	14	8
Ecclesfield	An Alien Priory	York			
Eddington	A Priory of Bonhommes	Wilts	521	12	0½
Ederoſe	Vide Ivychurch				
Edichweſton	An Alien Priory	Rutland			
St Edmunds	A Priory of White Can.	Cambridge	16	16	0
St Edmunds Bury	A Benedictine Abby	Suffolk	2336	16	0
Edward Stow	A Cell of Black Monks	Ditto			
Egle	A Commandery of Knts. Templers	Lincoln	124	2	0
Egleſton	A Priory of Black Canons	Durham			
			Einſham		

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Einsham	A Benedictine Abby	Oxfordshire	441	16	1
Einulphs Bury	Vide <i>St Neots</i>				
Elfleete	A Nunnery	Kent			
Ellerton	A Gilbertine Priory	York	78	0	10
Elingham	An Alien Priory, given by King <i>Henry 6th</i> to <i>Eaton College</i>	Hants			
North Elmham	An Old Episcopal Seat	Norfolk			
Elsham	A Priory of Black Canons	Lincoln	83	17	10
Elstow or <i>St. Hellens</i> Stow	A Priory of Nuns of the Order of <i>St Benedict.</i>	Bedford	325	2	1½
Eltesly	A Nunnery	Cambridge			
Ely	It was first a Nunnery, then a Convent of Benedictine Monks, then a Bishoprick : its Revenues at the Dissolution were	Ditto	1301	8	2
Emmesey	A Priory of Black Canons	York			
Epworth	A Carthusian Abby	Lincoln	290	14	7½
Erdbury	A Priory of Black Canons	Warwick	122	8	6
Esseholt	A Priory of Cistercians	York	19	0	0
Eston	A Priory	Wilts	55	14	4
Everdon	An Alien Priory, given to <i>Eaton College</i>	Northamp.			
Evesham	A Benedictine Abby	Worcester	1268	9	9
Ewias	A Benedictine Priory	Hereford			
Exeter	In the Close were three Religious Houses, viz. A Nunnery, a Priory, and a Monastery				
	In the City was a Priory, dedicated to <i>St Nicholas</i>	Devon	154	12	0
	Item, a Monastery of Cluniac Monks, dedicated to <i>St James</i>		502	12	9
	D. 2				
					Ditto

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Exeter.	<i>Item</i> a Priory of <i>Austin</i> Canons, dedicated to <i>St John</i>	Devon	102	12	9
	<i>Item</i> a Benedictine Nunnery, dedicated to <i>St Katharine</i>				
Eye	A Priory of Benedictines	Suffolk	184	9	7½
In all			L. 8160	19	1¼

F					
Fairweld	A Benedictine Nunnery	Stafford			
Falkenham	Vide Hempton				
Falkinhindon	Vide Hempton				
Farendon	A Priory of Cistercian Monks	Berks			
Farley	A Cluniac Priory	Wilts	217	4	0
Farn, <i>alias</i> Frameland, Fernland, vel Flaneland	A Cell of Benedictines	Northumb.	12	7	8
Faverwell	Vide Fairweld				
Felly	A Priory of Black Can.	Nottingham	61	4	8
Ferneeland	Vide Farn				
Ferreby	A Priory	York	95	11	7
Feverham	A Cluniac Abby	Kent	286	12	6
Filldalling	An Alien Priory	Norfolk			
Finchall	A Benedictine Priory	Durham	146	19	0
Finisheved	A Priory of Black Can.	Northamp.	62	16	0
Fladbury or Fledanbirig	An Ancient Monastery	Worcester			

Flamsted

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Flamstede or de Bosco Juxta Flamsted	A Benedictine Nunnery	Hertford	46	16	1½
Flaneland	Vide Farn				
Flanesford	A Priory of Black Can.	Hants	15	8	9
Fledanbirig	Vide Fladbury				
Flexely	An Abby of Cistercian Monks	Glocester	112	13	1
Flixton	A Nunnery of the Order of St <i>Austin</i>	Suffolk	23	4	1½
Flytcham	A Nunnery	Norfolk	62	10	6
Fodringhey	A Nunnery, turn'd into a College	Northamp.	419	11	10½
Folkston	From a Nunnery, it was made an Alien Priory	Kent	63	0	7
Ford	An Abby for Cistercian Monks	Devon	381	10	6
Fordham	A Cell of Gilbertine Monks to the Abby of <i>Sempringham</i>	Cambridge	46	3	8
Fors	An Abby of Cistercian Monks	York			
Fofs	A Benedictine Nunnery	Lincoln	8	5	4
Fountains	A Cistercian Abby	Yorkshire	1173	0	7
Frameland	Vide Farn				
Frampton	An Alien Priory	Dorset			
Freston or Frise- tun	A Cell of Black Monks	Lincoln			
Frithelstoke	A Priory of Black Canons	Devon	127	4	0
Furness	A Cistercian Abby	Lancashire	966	7	1
In all L.			4928	12	7

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Goring	A Benedictine Nunnery	Oxfordshire	60	6	5
Goykwell	A Priory of Cistercian Nuns	Lincoln	19	18	6
Gracedieu	A Cistercian Nunnery	Leicester	101	8	2
Gracedieu	A Cisterian Priory	Monmouth	19	4	4
Graystoke	A College of Secular Can.	Cumberland			
Greenfield	A Cistercian Nunnery	Lincoln	79	15	1
Gresley	An Abby	Derby	39	13	8
Gresley or Beauvale	A Carthusian Priory	Nottingham	227	2	0
Grimby or Welhove	A Priory of Black Canons Here was likewise a Nunnery	Lincoln	9 12	14 3	7 7
Grosimont	An Alien Priory	York	14	2	8
Grundale	The same as Handale				
Gyrwi	See Jarrow				

In all L. 7591 6 7 $\frac{1}{2}$

H					
Hagh	This Mannor was made an Alien Priory	Lincoln			
Hagham	An Alien Cluniac Priory	Ditto			
Haghamon	A Priory of Black Canons	Salop	294	12	9
Hagneby	A Præmonstratensian Abby	Lincoln	98	8	4
Hailing	An Alien Priory	Hants.			
Hakenes	A Cell to Whitby	York			
Hales	An Abby	Glocester	357	7	8 $\frac{1}{2}$
Halesowen	An Abby for Præmonstratensian Canons	Salop	337	15	6 $\frac{1}{2}$
Halliston or Holliscomb	A Benedictine Nunnery	Northumb.	15	10	8

Haliwell

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Haliwell	A Benedictine Nunnery	Middlesex	293	0	0
Halstede	A College	Essex	23	16	5
Haltemprice	A Priory of Black Canons	York	178	0	10
Hamele	An Alien Priory	Hants			
Hamme	A Benedictine Nunnery	Berks			
Hampol	A Cistercian Nunnery	York	85	6	11
Handale or Grundale	A Benedictine Nunnery	Ditto	20	7	8
Hardam, <i>alias</i> Heringham	A Priory of Austin Can.	Suffex			
Hartlepool or Heortu	An Old Nunnery	Durham			
Harwood	A Nunnery of the Order of St <i>Austin</i>	Bedford	47	3	2
Haselburgh	A Priory of Black Canons	Somerset			
Hafilden	Once an Abby of Cistercians	Glocester			
Hastings	A Priory of Black Canons	Suffex	57	19	0
Hatfield Peve- rell	A Priory of Benedictine Monks	Essex	83	19	7
Hatfield Regis, or Bradoke	A Benedictine Abby	Ditto	157	3	2
Haverford	A Priory of Black Canons	Pembroke	135	6	1
Haverholm	A Monastery of Gilbertine Nuns	Lincoln	88	5	5
Hawston	A Præceptory	Flint	160	14	10
Heanbirig	A Monastery Subordinate to Worcester Abby	Worcester			
Hedley	A Cell to the Monastery of the Holy Trinity at <i>York</i>	Yorkshire			
Heinings	A Gilbertine Priory	Lincoln	58	13	4
Helagh Park	A Priory of Black Canons	York	86	5	9
St Helen	An Alien Priory of Cluniac Monks given to <i>Eaton College</i>	Isle of Wight			

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Hellenstow	A Nunnery (<i>N. B.</i> it was where <i>St Hellens</i> Church now stands in <i>Abingdon</i>)	Berks			
Hellenstow, or Elstow	A Priory for Benedictine Nuns	Bedford	325	2	1 $\frac{1}{4}$
Helston	A Priory	Cornwall	14	7	4
Hemingburgh	A College for a Provost, 3 Canons, 6 Vicars and 6 Clerks	York	36	0	7
Hempton or Falkin-Hindon, vulgo Falkenham	A Priory of Black Canons	Norfolk	39	0	9
Herles	A Cell to the Abby of <i>St Mary</i> at <i>York</i>	Lincoln			
Heningham	A Benedictine Nunnery	Essex	29	12	10
Henton	A Monastery of Carthusian Monks	Somerset	262	12	0
Henwood	A Benedictine Nunnery	Warwick	21	2	0
Heortu	Vide <i>Hartlepool</i>				
Hepp	Vide <i>Shapp</i>				
Herbaldown	An Hospital and a Priory of Black Canons	Kent	109	7	2
	Here was of Old a Bishops See				
Hereford	The Church of <i>St Peter</i> , here was a Cell to the Abby of <i>St Peter</i> at <i>Glocester</i>	Hereford			
	Here was likewise a Benedictine Nunnery		121	3	3 $\frac{1}{2}$
Herin flete	A Priory of Canons Regular	Suffolk	49	11	7
Heringby	A College	Norfolk	23	6	5
Heringham	Vide <i>Hardham</i>				
Hermondesworth.	An Alien Priory	Middlesex			
	E	Hartford			

<i>Houses.</i>	<i>Titles.</i>	<i>Houses.</i>	<i>Valuations.</i>
Hertford	A Benedictine Priory	Hertfordshire	86 14 8
Hertland	A Priory of Austin Can.	Devon	306 3 2 $\frac{1}{4}$
Hestland	A Monastery (Quære if it be not the same as <i>Hertland in Devon</i>)	Cornwal	
Hether	See Dalby		
Heverings	See Heinings		
Heveringland	An Alien Priory	Norfolk	
Hegham	A Benedictine Nunnery, given to St <i>Johns</i> Col- ledge in <i>Cambridge</i>	Kent	
Hexham	A Convent of <i>Austin</i> Can.	Northumbl.	138 1 9
Hitchin	See Newbiggin		
Hickling	A Priory of Black Canons	Norfolk	137 0 1 $\frac{3}{4}$
Hide	An Abby	Hants;	865 18 0 $\frac{3}{4}$
Highham	A College for 8 Secular Canons, 4 Clerks and 6 Choristers	Northamp.	156 2 7
Ferrers			
Hinkley	An Alien Priory	Leicester	
Hirst	A Cell of Black Canons	Lincoln	5 10 1
Hitchinbroke	A Priory	Huntingdon	19 9 2
Hode	A Cell of Black Canons to Newburgh	York	
Holiscomb	Vide Halifton		
Holland	A Benedictine Priory	Lancashire	61 3 4
Holland brugge	A Gilbertine Priory	Lincoln	
Holme	A Cell to Montacute Ab- by in Somerfet	Dorset	
Holme Cultram	An Abby of White Monks	Cumberland	533 3 7
Holyhead or Caer Guby!	A College of Prebendaries	Isle of Anglef.	24 0 0
Hoo	An Alien Priory	Suffex	
Horkesleigh	A Cell of Cluniac Monks	Essex	27 7 11
Horneby	A Cell to the Abby of <i>Croxton in Leicester-</i> <i>shire</i>	Lancashire	

Horse-

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Horseford, alias Horsham	A Priory of Black Monks	Norfolk	123	2	3
Horfley	Its Mannor was made an Alien Priory	Essex			
Horfley	A Priory of Black Nuns	Surrey			
Horton	A Monastery of Bene- dictines	Dorset			
Horton	A Cell of Cluniac Monks	Kent	111	16	11½
Hoton	A Cistercian Nunnery	York			
Hoveden	A College of 10 Preben- daries	Ditto			
Hounslow	A Priory of Maturines	Middlesex	80	15	0½
Hull	A Carthusian Priory, and likewise a College of Prebendaries	York	231	17	3
Hulme	A Monastery of Black Monks	Norfolk	677	9	8
Hulton	A Cistercian Abby	Stafford	76	14	10
Humberston or Umberston	A Priory of Benedictines	Lincoln	42	11	3
Huntingdon	A Priory of Black Canons, dedicated to St <i>Mary</i> A Benedictine Nunnery dedicated to St <i>James</i>	Huntingdon	232	0	0
Hurley	A Cell of Benedictine Monks	Berks	134	10	8¼

In all · L. 7682 15 9¼

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
I Jarrow, olim Gyrwi	An Abby	Durham	40	7	8
Ickleton or Ike- lington	A Benedictine Nunnery	Cambridge	80	1	10
Jervall	A Cistercian Abby	York	455	10	5
Iffingham	An Abby of White Canons	Lincoln			
Ilbre	A Cell of Black Monks to <i>Chester</i>	Cheshire			
Ingham-Little	A Trinitarian Priory	Norfolk	74	2	7½
	APriory of Black Canons, dedicated to the Holy Trinity, and likewise		86	6	9
Ipswich	APriory of Black Canons, dedicated to St <i>Peter</i>	Suffolk	88	6	10
Irford	Vide Urford				
Irtelingburgh	A Collegiate Church for 6 Canons and 4 Clerks	Northamp.	64	12	10
St Ives, olim Slepe	A Priory of Benedictine Monks, Cell to <i>Ramsfey</i>	Huntingdon			
Ivingho	A Nunnery of Benedic- tines	Bucks	22	6	7
Ivy-Church, or Ederose	APriory of Black Canons	Wilts	133	0	7½
Ixford	Vide Urford				
Ixworth	APriory of Black Canons	Suffolk	280	9	5
In all.			L.	1325	4 10

<i>Houses.</i>	<i>Houses.</i>	<i>Counties.</i>	<i>Valuations</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
K					
Keldholme, or Keldon	A Cistercian Nunnery	York	29	6	1
Keling	A Benedictine Nunnery	Ditto	50	17	2
Kemfey	A Cell to <i>Worcester</i> Abby	Worcester			
Kennelworth	A Priory of Black Can.	Warwick	*538	19	2
Kerfey	A Benedictine Priory	Suffolk			
Keynsham	A Priory of Black Can.	Somerset	450	3	6
Kilburn	A Priory of Benedictine Nuns	Middlesex	121	16	0
Kilpeke	A Cell to the Abby of <i>St Peter</i> at Gloucester	Hereford			
Kime	A Priory of Black Can.	Lincoln	138	4	9
Kimmer	A Cistercian Abby	Merioneth	58	15	4
† Kingswood	An Abby of Cistercians	Gloucester	258	15	4
Kington or Keinton	A Benedictine Nunnery <i>N. B.</i> here was a Priory	Wilts	38	3	10 $\frac{1}{4}$
Kirkby beller	A Priory of Black Can.	Leicester	178	7	10 $\frac{1}{2}$
Monks Kirby	An Alien Priory	Warwick			
Kirkham	A Priory of <i>Austin</i> Ca- nons	York	300	15	6
Kirkley	A Benedictine Nunnery	Ditto	20	7	8
Kirk Ofwald	A College of 12 Secular Canons	Cumberland			
Kirkstall	A Cistercian Abby	York	512	13	4

* This Valuation is according to *Dugdale*.

† Quære whether this be not Kingswood in *Wilts.*

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Kirkstед	A Cistercian Abby	Lincoln	338	13	11½
Knaresbурgh	A Trinitarian Priory	York	35	10	11
Knoll	A College	Warwick	18	5	6
Kydwelly	A Priory of Benedictines	Caermarthen.	29	10	0
In all L.			3119	5	11¼

L					
Laycock	A Nunnery of the Order of St <i>Austin</i>	Wilts	203	12	3½
Lambley	A Priory of Benedictine Nuns	Northumb.			
Lancadane	A College Church, consisting of a Præceptor and 21 Canons	Caermarthen			
Lancaster	An Alien Priory, appropriated to <i>Sion</i> College	Lancashire			
Lanceston	A College of Secular, then <i>Augustin</i> Can.	Cornwal	392	11	2½
Lanercoft	A Priory of Black Can.	Cumberland	79	19	0
Langcester	A College for a Dean and 7 Prebendaries	Durham			
Langdon	A Priory of Præmonstratensian Canons	Kent	56	6	9
Langley	A Benedictine Nunnery	Leicester	34	6	2½
Langley	An Abby of Præmonstratensian Canons	Norfolk	128	19	9
Lanthony's, at	Hyde near <i>Glocester</i> , A Monastery of Black Canons	Glocester	748	0	11
Lappele	An Alien Priory of Black Monks	Stafford			
Latton	A Religious House	Essex			
					Lavender

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
avenden	A Præmonstratensian Ab- by	Bucks	91	8	3
launda	An Abby of Black Ca- nons	Leicester	510	16	5 $\frac{3}{4}$
echlade	A Priory of Black Canons	Glocester			
eedes	A Priory of Black Canons	Kent	362	7	7
Leicester	A College of a Dean and 12 Prebendaries	Leicestershire	23	12	11
Ditto	Another College of a Dean and 12 Preben- daries	Ditto	595	7	4
Leiston	An Abby of Præmonstra- tensian Canons	Suffolk	181	17	1 $\frac{1}{2}$
Lemster	It was first a Nunnery, then a College, and last a Cell of Bene- dictine Monks	Hertford			
Leighton	A Priory of Cluniack Monks	Nottingham	417	19	3
Leominster	Vide Lemster	Hereford			
Leominster	An Alien Priory, given to <i>Eaton</i> College	Suffex			
Levingham	An Alien Priory, given to <i>Eaton</i> College	Norfolk			
Levesnes, or Westwood	A Priory of Black Ca- nons	Kent	186	9	0
Levingham	An Old Monastery	York			
Leitheringham	A Priory	Suffolk	26	18	5
Leetely	A Cistercian Abby	Hants	160	2	9 $\frac{1}{2}$
Lewes	An Abby of Cluniack Monks	Suffex	1091	9	6
Lewesham	An Alien Priory of Black Monks given to <i>Shene</i> Abby	Kent			
Leysborn	A Cistercian Nunnery	Lincoln	57	13	5
Leighs or Leaz	A Priory	Essex	141	14	8
Leille Cherche	A Priory of Black Can.	Kent			

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
Lille Shull	A Collegiate Church for 10 Prebendaries Here was likewise a Prio- ry of <i>Austin</i> Canons	Salop	327	10	c
Limbroke	A Benedictine Nunnery	Hereford	23	17	8
Liming	A Benedictine Nunnery	Kent			
Lincoln	A Cathedral with a Dean and Chapter Here was also a Gilber- tine Priory	Lincolnshire	207	1	3
Lindis-farn or Holy Island	Once a Bishops Seat, but afterwards a Cell of Black Monks to <i>Dur-</i> <i>ham</i> Abby	Northumb.	60	5	c
Lingfield	A Collegiate Church	Surry	75	0	c
Linn	A Cell of Benedictines	Norfolk			
Linton	An Alien Priory	Somerset			
Litchfield	A Cathedral Church	Stafford			
Liteburch	A Priory of Black Can.	Suffolk			
Lithom	A Benedictine Priory	Lancashire	53	15	10
Little Maries	See Yedingham				
Littlemore near Sandford	A Benedictine Nunnery	Oxford			
Llandaff	A Cathedral Church	Glamorgan			
Llanclere	Vide Llanleir				
Llandewibrevy	A College of a Dean and 12 Prebendaries	Cardigan			
Llangenith	An Alien Priory given to All Souls College in <i>Oxon</i>	Glamorgan			
Llanleir or Llanclere	A Cistercian Nunnery	Cardigan	57	5	4
Llan Lugan	A Nunnery	Montgomery	22	14	8
Llanrustyt	A Nunnery	Cardigan			
Llanfanfride	A Nunnery	Ditto			
Llantarnam	A Cistercian Abby	Monmouth			

Llanton

Houses.	Titles.	Counties.	Valuations.		
			l.	s.	d.
Llantony	A Priory of Black Canons	Ditto	71	3	2
Lodres	An Alien Priory	Dorset			
	St Pauls, anciently an Heathen Temple, but now a Cathedral	Middlesex			
	St Martins near Aldgate, was a College of a Dean and Secular Can.	Ditto			
	Clerkenwell, a Benedictine Nunnery	Ditto	*262	19	0
	In the Temple, a Priory of Knts. Hospitallers, of St John of Jerusalem; best part of the Knts. Templers Estates were given to these Knts. Hospitallers	Ditto	†3385	19	8
London	Christchurch near Aldgate, was a Priory of Black Canons. N. B. This was the first Monastery that was dissolv'd by King Henry 8th.	Ditto			
	St Bartholomews in Smithfield, was a Priory of Black Canons	Ditto	757	8	4
	St Mary de Bethlem, now Bedlam, was a Priory of Black Canons	Ditto	557	14	10
	The Nunnery without Aldgate was of the Order of St Clare or Minorettes	Ditto	*418	8	5

* By Dugdale † By Stow * Stow.

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations</i> <i>l. s. d.</i>		
London	Elsing Spittle by <i>Cripple-gate</i> , was first a Nunnery, then a College for a Warden and 4 Secular Canons, then a Monastery of the Order of St <i>Austin</i>	Middlesex	*193	15	5
	Corpus Christi College in <i>Candleweek Street</i>	Ditto	79	17	11
	St <i>Mary of Grace</i> near the Tower was a Cistercian Abby	Ditto	602	11	10
	St <i>Hellens</i> near <i>Bishops-gate</i> , was a Benedictine Nunnery	Ditto	376	6	0
	The <i>Charterhouse</i> , was a Carthusian Abby	Ditto	757	8	4
	St <i>Michael</i> in Crooked-Lane, was a College for a Master and 9 Priests	Ditto			
	Barking, was a College Founded in the Chapel of our Lady within All-Hallows Barking	Ditto			
Longleat	Whittingdon College, a College in the Church of <i>Pater Noster</i>	Ditto	20	1	2
	A Priory of Black Can.	Wilts			
Louthpark	Vide Parco Iuda				
Luffield	A Benedictine Priory, Cell to <i>Westminster</i> Abby	Bucks			
Lullmenster	A Benedictine Nunnery	Suffex			
In all			L. 13802	16	8½

<i>Houses</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
M					
Macclesfield	A College of Secular Can.	Cheshire			
Magnotsfield	A Nunnery	Glocester			
Maidstone	A College	Kent	159	7	10
Maiden Bradley	See Bradley				
Maldon, <i>alias</i> Bileigh	A Monastery of Præmon- stratensian Canons	Essex	196	6	0
Malling	A Benedictine Monastery, afterwards a Nunnery	Kent	245	10	2½
South Malling	A Collegiate Church	Suffex	45	12	5½
Malmesbury	A Benedictine Abby	Wilts	803	17	7
Malpas	A Cell to Montacute Prio- ry in <i>Somerset</i>	Monmouth	14	9	11
Malsingham	A Cell of Canons to <i>Westacre</i>	Norfolk			
Malton	A Gilbertine Priory	York	257	1	0
Malvern Major	A Benedictine Abby	Worcester	375	0	6½
Malvern Minor	A Benedictine Priory	Ditto	102	10	9½
Manchester	A College	Lancashire			
Marefy or Mat- tersey	A Gilbertine Priory	Nottingham	61	17	7
Margan	A Benedictine Priory	Glamorgan	188	14	0
St Mary Ove- reies in South- wark	An Abby of Black Can.	Surry	656	10	0½
St Mary de Pre	A Priory of Leprous Nuns	Hertford			
St Mary de Pre vel de Pratis, Juxta Derby	A Nunnery of Benedic- tines	Derbyshire	18	6	2
St Mary de Pre vel de Pratis, Juxta Leice- ster	An Abby of <i>Austin</i> Ca- nons	Leicester	1062	14	5½

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
St Mary de Pre vel de Pratis, Juxta Nor- thampton	An Abby of Cluniac Nuns	Northamp.	119	9	7 $\frac{1}{4}$
St Mary duVal	A Monastery of Black Monks of the Angels	Cornwall			
Markby or Mattersey	A Priory of Black Ca- nons	Lincoln	163	17	6
Markham Bar- bara	A Cistercian Nunnery	Norfolk	42	4	7
Marlborough	A Priory of Black Canons	Wilts	38	19	2
Marmound	A Gilbertine Nunnery	Norfolk	13	6	1 $\frac{1}{2}$
Marsche	A Cell to Plympton	Devon			
Marton	A Priory of Black Canons	York	183	2	4
Maryke	A Benedictine Nunnery	Ditto	64	16	9
Mattersey	Vide Maresey or Marke- by				
Maxtock	A Priory of Black Ca- nons	Warwick	129	11	8 $\frac{1}{2}$
Meaux or Melfa	A Cistercian Abby	York	445	10	5
Medeshamstede	Vide Peterburgh				
Medmendham or Mendham	A Priory of Cistercian Monks and likewise A Cluniac Priory	Bucks Norfolk	23	17	2
Melfa	Vide Meaux				
Melton Mou- bray	A Cell to <i>Lewes</i> in <i>Suffex</i>	Leicester			
Mercy	A Cell of Benedictines	Essex			
Merivall	A Cistercian Abby	Warwick	303	10	0
Mergate	Vide De Bosco Juxta Mergate				
Merlow	A House of Black Nuns	Bucks	37	6	1
Merton	An Abby for Austin Ca- nons	Surry	1039	5	3
Mettingham	A Collegiate Church	Suffolk	202	7	5
St Michael	A Priory of Black Monks, Cell to <i>Malmesbury</i> in <i>Wilts</i>	Devon			

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations</i>		
			<i>l.</i>	<i>s.</i>	<i>d</i>
St Michaels Mount	A Priory of Benedictines	Cornwall			
Michelham	A Priory of Black Can.	Suffex	191	19	3
Michelney	A Benedictine Abby	Somerfet	498	16	3 $\frac{1}{4}$
Middleburgh	This Mannor was given to the Monks of Whitby	York			
Middleham	A College	Ditto			
Middleton, vulg. Milton	An Abby of Benedictines	Dorset	720	4	1
Milton	A Priory of Monks	Oxon			
Minchin Barrow	Vide Barrow Gurney				
Minchin Hampton	A Nunnery	Glocester			
Minster Lovel	An Alien Priory	Oxon			
Minting	An Alien Priory	Lincoln			
Mirdial	A Priory of Black Can.	Hertford			
Mirmaud	A Cell to Sempriugham	Cambridge	285	15	9
Missenden	An Abby of Black Monks	Bucks			
Modberley	A Priory of Black Can.	Cheshire			
Modbury or Molery	An Alien Priory, given to <i>Eaton</i> College	Devon			
Moddry	Vide Beaulieu				
Modney	A Cell to Ramsey	Huntingdon			
Molesby	A Priory of <i>Austin</i> Nuns	York	32	6	2
Monkenlane	An Alien Priory, given to <i>Windfor</i> College	Hereford			
Monks Bretton	Vide Bretton				
Monks Kirkby	Vide Kirkby				
Monmouth	An Alien Priory	Monmouth			
Montacute	A Priory for Cluniac Monks	Somerfet	524	11	8
Motisfont	A Priory of <i>Austin</i> Can.	Hants	167	15	8
Mottinden	A Trinitarian Priory	Kent	60	13	0 $\frac{1}{2}$
Moudroy	A College	Somerfet	11	18	8

Mount

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s</i>	<i>d.</i>
Mount grace	A Carthusian Monastery	York	323	2	10½
Mount St John	A Præceptory of Knights Templers	Ditto	102	13	2
Mounton in the Suburbs of Pembroke	A Priory of Black Monks	Pembroke			
Mundene	Vide Rowney				
Munstre	An Alien Priory	Cornwall			
Murrefley	A Priory	Bucks	14	3	1
In all			L. 9929	3	¾

N					
St Neots or Einulphsbury	A Monastery	Huntingdon	256	1	3½
Nesseham	A Nunnery	Durham	26	9	9
Neth	A Cistercian Abby	Glamorgan	150	4	6
Newark near Guilford	A Priory of Black Can.	Surry	258	11	11
Newbiggin	A Priory	Hertford	15	1	11
Newbo	A Præmonstratensian Abby	Lincoln	115	11	8
Newburgh	A Priory of Black Can.	York	457	13	5
Newcastle	A Nunnery	Northumb.	37	4	2
Newenham	An <i>Austin</i> Priory of Canons Regular	Bedford	343	15	5
Newenham	A Cistercian Abby	Devon	231	14	4
Newent or Niwetton	An Alien Priory	Glocester			
Newhouse or Newsom	This was the first Monastery of the Præmonstratensian Order in England	Lincoln	114	1	4

New-

<i>Houses.</i>	<i>Titles.</i>	<i>Houses.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Newington Longaville	An Alien Priory	Bucks			
Newington	A Nunnery, then a College	Kent			
Newland	A Præceptory	York	129	14	11½
Newminster near Morpeth	A Cistercian Abby	Northumb.	140	10	4
Newnersby	Vide Nun Ormsby				
Newport	A Priory of Cluniac Monks	Bucks	126	17	0
Newport	A Collegiate Church	Salop			
Newsom	Vide New-house				
Newstede in Axholm	A Gilbertine Priory	Lincoln	55	11	8
Newstede juxta Stanford	A Gilbertine Priory	Ditto	42	1	3
Newstede	A Priory of Black Canons	Nottingham	219	18	8½
Niwetton	Vide Newent				
Nocton	A Priory of Black Can.	Lincoln	52	19	2
Noion or No- vo Mercato	A Cell of Benedictines	Berks			
Northill, <i>alias</i> North Yewel, <i>alias</i> North- yle	A College	Bedford	61	5	5
Northallerton	Vide Allerton				
	Here was a Cluniac Abby vide <i>St Mary de Pre</i>	Northamp.			
Northampton	Likewise an Abby of Black Canons, And a Priory of Cluniac Monks	Ditto	213	17	2½
North Cadbury	Vide Cadbury	Ditto	344	13	4
Norton	An <i>Austin</i> Priory of Canons Regular	Cheshire	258	11	8
Old-Norton	A Priory of Black Canons, given to <i>Braxen-Nose</i> College in <i>Oxford</i>	Oxfordshire			

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Norwich	An Episcopal Seat likewise Here was a College in the Church of <i>St Martin</i>	Norfolk			
Nostel	A Priory of Black Can.	York	606	9	3
Nousley	A Collegiate Church con- sisting of 3 Priests, 3 Clerks, and 4 Chori- sters	Leicester	6	13	4
Nun Appleton	Vide Appleton				
Nun Burnham, <i>alias</i> Nunver- holme	A Benedictine Nunnery	York	10	3	3
Nuncotton	A Cistercian Nunnery	Lincoln	46	17	7
Nun Eaton	A Benedictine Nunnery	Warwick	290	15	0
Nun Munkton	A Nunnery of Benedic- tines	York	85	14	8
Nun Ormesby, <i>alias</i> New- nersby	An Abby for Gilbertine Nuns	Lincoln	98	0	0
Nutley, vel de parco Cren- don <i>alias</i> Pa- ratrendune	A Priory of Black Canons	Bucks	495	18	5

In all L. 5293 I II

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations</i> <i>l. s. d.</i>		
O					
Oddington	In this Parish was an Abby Founded in a Place call'd Otmoor	Oxfordshire			
Ofpring	A Præceptory of Templers	Kent			
Okebourn	An Alien Priory, given to <i>Windsor</i> College	Wilts			
St Olaves	A Benedictine Priory	Norfolk			
Oldbury	A Cell to Pollesworth Nunnery	Warwick			
Olveston or Ofulveston	A Priory of Black Can.	Leicester	173	18	9 $\frac{1}{4}$
Ormesby	Vide Nun Ormesby				
Osney	A Priory of <i>Austin</i> Can.	Oxon	755	18	6
Ofwestre	The Church of this Place was a Monastery	Salop			
Otteham	A Priory of Præmonstratensian Canons	Kent			
Otterington	An Alien Priory	Devon			
Otterey	A College consisting of a Warden, 8 Prebendaries, 10 Vicars, a Master of Musick, a Master of Grammar, 2 Priests, 8 Deacons, 8 Choristers, and 2 Clerks	Devon	303	2	9
Overton	A Gilbertine Priory	Durham	11	0	8
Ovingham	A Cell to Hexham	Northumb.			
Oxeney	Vide Berlings				
	G				Oxford

<i>Houses.</i>	<i>Houses.</i>	<i>Counties.</i>	<i>Valuations.</i> <i>l. s. d.</i>
	<p>Christchurch College was heretofore a Nunnery and call'd <i>St Frideswides</i>, and afterwards it became a Priory, till surrender'd into King <i>Henry 8th</i> Hands.</p> <p>There was likewise where Christchurch stands, a College for Black Monks of <i>Canterbury</i></p> <p>In the Castle, there was a Collegiate Church for a Dean and Secular Canons,</p> <p><i>Glocester</i> Hall now was heretofore a College for Benedictines</p> <p>Trinity College was a College for 8 Benedictine Monks of <i>Durham</i>, and dedicated to the Honour of <i>St Guthbert</i>.</p> <p>There was a College for Black Monks in the Parish of <i>St Aldate</i>, call'd <i>London</i> College</p> <p>There was another College near the North-Gate for Novices of the Order of <i>St Austin</i></p> <p><i>St Johns</i> College, was heretofore the College of <i>St Bernard</i> for Monks of the Cistercian Order</p>	Oxfordshire	

Oxford

In all. L. 1244 0 8

Paratrendun

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l</i>	<i>s.</i>	<i>d.</i>
P					
Paratrendune	Vide Nutley				
De Parco Cren- don	Vide Nutley				
Parco Luda, or Louth-park	A Cistercian Abby	Lincoln	169	5	6½
Parco Stanley	Vide Stanley				
Patricksbourn	An Alien Priory	Kent			
Paunsfield	An Alien Priory	Essex			
W. Peckham	A Præceptory of the Tem- plers	Kent	63	6	8
Penkrige	A Collegiate Church	Stafford			
Penmon	A Priory of Black Can.	Caernarvon			
Penryn or Glas- foney	A Collegiate Church with a Dean and 12 Pre- bendaries	Cornwall	205	10	6
Pentney	A Priory of Black Can.	Norfolk	215	18	8
Penwortham	A Priory of Benedictines	Lancashire	114	16	9
Perthore	A College for Secular Canons, afterwards Benedictine Monks	Worcester	666	13	0
Peterburgh or Medeshamstede	A Benedictine Abby, converted afterwards to a Bishoprick	Northamp.	1972	7	0½
Petrockstow	Vide Bodmyn				
Peykirk	An Ancient Monastery	Northamp.			
Piddington	A Hermitage ; called Musewell	Bucks			
Pilton	A Benedictine Priory	Somerfet	56	12	8½
Pipewell, olim De divisis	A Cistercian Abby	Northamp.	347	8	0½
Plecy	A College for 12 Master, 8 Priests, 2 Clerks, 2 Choristers	Essex	139	3	10

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Plimpton	A Priory of Black Can.	Devon	912	12	8½
Poghley	A Priory of Canons Regular	Berks	71	10	7
Pollesworth	A Benedictine Nunnery	Warwick	23	8	6
Pollewerk	According to <i>Tanner</i> , the same as Pollesworth	Warwick			
Pollshoo	A Benedictine Nunnery	Devon	170	2	3
Pontfract	A Cluniac Monastery	York	472	16	1½
Ditto	A College	Ditto	182	14	7
Ditto	In the Castle another College, consisting of a Dean and three Prebendaries	Ditto			
Prittlewell	A Cluniac Priory, Cell to the Abby of Lewes	Essex	194	14	3
Pulla or Pilla	An Alien Priory	Pembroke	52	2	5
Pulton	A Cistercian Abby	Cheshire			
Pulton	A Gilbertine Priory	Wilts			
Pyling	Vide Cokerfand				
Pyneley	A Benedictine Nunnery	Warwick	27	14	7
Pynham, or de Calceto, Juxta Arundel	A Priory of Black Can.	Suffex			
Pyonia	Vide Wormesley				

In all L. 6058 18 9¼

Q					
Quarrer	An Abby of Cistercian Monks	Isle of Wight	134	3	11
Queinington	A Præceptory of the Templers	Glocester	137	7	0½
In all L.			271	10	11½

Radford

<i>Houses</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
R					
Radford	Vide Wirkshop				
Radmore	A Cistercian Abby	Stafford			
Rafford	A Monastery	Suffolk			
Ramsbury	Here was a Bishops Seat	Wilts			
Ramsey	A Benedictine Abby	Huntingdon	1983	15	3½
Ratlingcope	A Priory of Black Can.	Salop			
	An Alien Priory, given to the Church of South- well in <i>Nottingham-</i> <i>shire</i>	Lincoln			
Ravendale					
Raveningham	A College for a Master and 8 Priests	Norfolk			
Ravenston	A Priory of Austin Can.	Bucks	66	13	4
Raveston	A College of Secular Can.	Lincoln			
Raunton	A Priory of Black Can.	Stafford	90	2	10
Reading	An Abby of Black Monks	Berks	2116	3	9
Reculver	An Abby of Black Monks	Kent			
Redbridge	An Ancient Monastery	Hants			
Redbury	A Cell to St <i>Albans</i>	Hertford			
Redlingfield	A Benedictine Nunnery	Suffolk	81	2	5½
Reinham	A Cell of Cluniac Monks	Norfolk			
Remstead	A Benedictine Nunnery	Suffex			
Repington	A Monastery	Derby	167	18	2
	An Abby of Cistercian Monks	Lincoln	349	4	10½
Revelby					
Rewley	A Cistercian Abby	Oxford	174	3	0½
Keygate	A Priory of Black Can.	Surry	78	16	8
	Its Mannor was a Præ- ceptory to the Knights Templers	Yorkshire	207	9	7
Ribleston					
Richmond	A Cell to the Abby of St. <i>Mary at York</i>	Ditto	43	16	8

Richmond

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Richmond jux- ta	A Præmonstratenfian Priory	Yorkshire	188	16	2
Rippon	First a Monastery, then a College for a Dean and Secular Canons	Ditto	35	3	8
Risburg	A Cell of 14 Monks to Christchurch in <i>Can- terbury</i>	Bucks			
Rivaulx	A Cistercian Abby	Yorkshire	351	14	6
Roberts-bridge	A Cistercian Abby	Suffex	232	9	8
Roch	A Cistercian Abby	Yorkshire	*224	2	5
Rocheſter	A Monastery for Secular Priests, then Black Monks, then Secular Priests again	Kent	486	1	5
Rodeley	Vide Dalby				
Roderham	A College Church for a Provost, 5 Priests, 6 Choristers, one Muſick Maſter, one School- maſter, and Writing Maſter	York	58	5	9 ³ / ₄
Roifton	A Priory of Black Can.	Hereford	106	3	1
Romberg	A Benedictine Priory, Cell to the Abby of St <i>Mary</i> at <i>York</i>	Suffolk			
Rosedale	A Benedictine Nunnery	York	41	13	8
Rothwell	A Nunnery	Northamp.	10	10	4
Rouceſter	A Priory of Black Canons	Stafford	111	13	7
Rowney, olim Mundene	A Benedictine Nunnery	Hereford	13	10	9
Rudham	Vide Cokesford				
Rufford or Rumford	A Cistercian Abby	Nottingham	252	6	8
Rumny	An Alien Priory	Kent			

* By Dugdale.

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
umfey	A Nunnery of the Order of <i>St Bennet</i>	Hants	528	8	10½
upperar alias Ruspur	A Benedictine Nunnery	Suffex	39	13	7
Rushworth	A College of Secular Can.	Norfolk	85	15	0½
Ruffin	A Cistercian Abby	Isle of Man			
Ruthin	A Cell of Bonhommes	Denbigh			
In all			L. 8125	15	10½

S					
Salisbury-Old	Here was a Cathedral Church, till that was built at New-Sarum	Wilts			
Salisbury-New	The Church of <i>St Edmunds</i> , was a Collegiate Church consisting of a Provost and 12 Secular Canons	Ditto			
Salisbury	A Cistercian Abby	York	221	15	8
Salisbury	A Cistercian Abby	Huntingdon	199	11	8
Salisbury or Stamford	A Cell to Durham Abby	Durham	36	17	0
Salisbury or Sandleford	A Priory of Austin Canons	Berks			
Salisbury	A Præceptory of the Knights Templers	Oxford			
Salisbury	A Cluniac Monastery	Stafford	38	8	4
Salisbury	A Cell to the Abby of <i>St Mary at York</i>	Lincoln			
Salisbury	A College	Leicester			
Salisbury	A Priory of Black Can.	Oxford			
Salisbury	An Alien Priory	York			
Salisbury	A Cell of Black Canons to Gifbourn	Ditto			

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Scobbedon	A Priory of Black Can.	Herefordshire			
Selby	A Benedictine Abby	York	819	2	6
Sele	Vide Acceseal				
Seleburn	A Priory of Black Can.	Hants			
Selsey	An Old Monastery, turn'd into a Bishops See, and translated to <i>Chichester</i>	Suffex			
Sempringham	An Abby of Gilbertines	Lincoln	359	12	7
Senningthwaite	A Cistercian Nunnery	York	62	6	0
Seton	A Benedictine Nunnery	Cumberland	64	16	9
Sewardesley alias Sewesley	A Benedictine Nunnery	Northamp.	18	11	2
Shaftsbury	A Benedictine Nunnery	Dorset	1329	1	3
Shap or Hepp	An Abby of Præmonstra- tensian Canons	Westmorela.	166	10	6
Shelford	A Priory of Black Can.	Nottingham	151	14	1
Shene	A Carthusian Abby	Surry	962	11	6
Shengay	Its Mannor a Præceptory of Knts. Hospitallers	Cambridge	175	4	6
Shepey	A Monastery for Bene- dictine Nuns	Kent	129	7	10
Shirburn	A Benedictine Abby	Dorset	682	14	7
Shirburn	An Alien Priory of Bene- dictine Monks	Hants			
Shottes brook	A College	Berks	33	18	8
Shouldham	A Gilbertine Nunnery	Norfolk	171	6	8
Shrewsbury	A Benedictine Abby	Salop	615	4	3
Ditto	The College of St <i>Mary</i>	Ditto	13	1	8
Ditto	The College of St <i>Chad</i>	Ditto	14	14	4
Shulbred	A Priory of Black Can.	Suffex	79	15	6
Sibthorp	A College of a Warden, 8 Secular Priests and 3 Clerks	Nottingham			
Sibton	A Cistercian Abby	Suffolk	250	15	7
Sidmouth	An Alien Priory	Devon			

Houses.	Titles.	Counties.	Valuations.		
			l.	s.	d.
Billy	A Cell of Benedictines to <i>Tavestock</i> Abby	Cornwall			
Bion	An Abby for 60 Nuns, 13 Priests, and 8 lay Brethren	Middlesex	1731	8	4 $\frac{3}{4}$
Biriolis	A Priory	Caernarvon	47	14	3
Bixle	A Gilbertine Priory	Lincoln	170	8	9
Blapton	A College of Prebendaries	Devon			
Blabach	A Præceptory	Pembroke	184	10	11 $\frac{1}{2}$
Blape	Vide <i>St Ives</i>				
Blaveshome	A Cell of Cluniac Monks	Norfolk			
Blavite	Vide <i>Combe</i>				
Blapes	A Cell to the Abby of <i>St</i> <i>John</i> in <i>Colchester</i>	Suffolk	99	1	11 $\frac{1}{2}$
Blavende	Vide <i>Chirbury</i>				
Blavellshall	A Priory of Black Monks	Bucks	24	0	0
Blavoffam Bulbeck	A Priory of Black Nuns	Cambridge	46	10	8
Blavopewell	A Benedictine Nunnery	Hertford	68	8	10
Blavopewikes	A Benedictine Nunnery	Essex			
Blavouthampton	A Priory of Black Can.	Hants	80	11	6
Blavouth-malling	Vide <i>Malling</i>				
Blavouthwark	<i>St Mary Overie</i> was an Abby for Black Can.	Surrey	656	10	0 $\frac{1}{2}$
Blavouthwell	A Collegiate Church	Nottingham			
Blavouthwike	A Priory of <i>Austin</i> Can.	Hants	314	17	10
Blavpalding	A Priory of Black Monks	Lincoln	878	18	3
Blavpele-penne	An Alien Priory	Devon			
Blavpinney	A Priory of Black Can.	Cambridgsh.			
Blavporley	An Alien Priory given to <i>Eaton</i> College	Norfolk			
Blavstafford	A Priory of Black Can.	Staffordshire	141	13	2
Blavditto	A College of a Dean and Canons	Ditto			
Blavaindrop	A Collegiate Church for a Master, 6 Priests, 6 Clerks, 6 decay'd Gen- tlemen, 6 Grooms, and 6 poor Men	Durham	126	5	10

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s</i>	<i>d.</i>
Stainfeld	A Benedictine Nunnery	Lincoln	112	5	0
Staining	An Alien Priory, then a College for a Dean and Canons	Suffex			
Stampford	Vide Sampford				
Stane, or Stave	A Benedictine Nunnery	Leicester			
Stanes	A Priory	Middlesex			
Stanesgate	A Priory of Cluniac Monks	Essex	43	8	6½
Stanford	A Benedictine Nunnery	Lincoln	72	18	100
Ditto	A Benedictine Monastery for Monks	Ditto	65	19	9
Stanlaw	A Cistercian Abby	Cheshire			
Stanley	Vide Dala	Derbyshire			
Stanley	A Priory, and Cell to <i>Glocester</i> Abby	Glocester	126	0	8
Stanley	A Cistercian Abby	Wilts	222	19	4
Staverdale	A Priory of Black Can.	Somerfet			
Steiningtore, or Stivington	An Alien Priory	Berks			
Stixwold	A Monastery for Præmonstratensian Nuns	Lincoln	163	1	20
Stodeley	A Benedictine Nunnery	Oxfordshire	102	6	7
Stoke Clare	Vide Clare				
Stoke Curcy	An Alien Priory of Black Monks given to <i>Eaton</i> College	Somerfet			
Stoke Kirk	A Cell to Nostel Abby	York	8	0	0
Stone	A College of Secular Canons, then a Priory of Black Canons	Stafford	119	14	1
Stoneley	A Priory of Austin Can.	Huntingdon	46	0	
Stonely	A Cistercian Abby	Warwick	578	2	
Stow	A Benedictine Priory	Lincoln			
Stowre	An Alien Priory	Dorset			
Stowre	A Monastery	Worcester			
Stratfeildsay	An Alien Priory	Hants			

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Stratflour	A Cistercian Abby	Cardigan	122	6	8
Stratford Langthorn	A Cistercian Abby	Essex	573	15	6 $\frac{1}{4}$
Stratford Bow	A Benedictine Nunnery	Middlesex	121	16	0
Stratford	A Collegiate Church	Warwick	123	11	9
Stratmargel	A Cistercian Abby	Montgomery	73	7	3
Trenshall	Vide Whitby				
Triguil	An Alien Priory	Monmouth			
Tudley	A Priory of Black Can. Here was a Cell of Benedictine Monks to <i>Westminster</i> Abby	Warwick	181	3	6
Sudbury or Suthbury	Likewise a College of a Master and 5 Priests	Suffolk	122	18	3
Sulby, or Welleford	A Præmonstratensian Abby	Northamp.	305	8	5
Sutton	A College	York	13	18	8
Swainby	A Priory of Præmonstratensian Canons	Ditto			
Swansey	A Præceptory of the Templers	Glamorgan	20	0	0
Swavesey	An Alien Priory of Benedictines	Cambridge			
Swineshed	A Cistercian Abby	Lincoln	175	19	10
Swingfield	A Præceptory of the Knts Templers	Kent	87	3	3 $\frac{1}{2}$
Swinhey	A Cistercian Nunnery	York	134	6	9
St. Syriac	Vide <i>St Caricius</i>				
In all L.			14854	16	11 $\frac{1}{4}$

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>l.</i>	<i>d.</i>
T					
Tackly	An Alien Priory	Essex			
Talcarn	A Monastery for Black Monks of the Angels	Cornwall			
Tallach	A Benedictine Abby	Caermarthen	153	1	4
Tame	A Cistercian Abby	Oxfordshire	256	13	7½
Tamworth	A Benedictine, Nunnery then a Priory of Secular Canons	Stafford			
Tane	Vide Toquin				
Tanrigg	A Priory of Austin Can.	Surry	78	6	10½
Tarent	A Cistercian Nunnery	Dorset	239	11	100
Tatteshall	A College	Lincoln	348	5	111
Tavistoke	A Benedictine Abby	Devon	902	5	7
Taunton	A Priory of Black Can.	Somerset	438	9	100
Tequin, or Tane	An Abby of White Monks	Caermarthen			
Temple Bruer	A Præceptory of the Knts Templers	Lincoln	184	6	8
Temple Combe	A Præceptory of the Knts Templers	Somerset	107	16	11
Ternall	A Collegiate Church	Stafford			
Tewkesbury	An Abby of Black Monks	Glocester	1598	1	3
Thanet	A Nunnery	Kent			
Thele	A College of a Warden and 4 Secular Canons	Hertford			
Tnelesford	A Maturine Priory	Warwick	23	10	0
Thetford	A Bishops Seat	Norfolk			
Ditto	A Priory for Cluniac Monks	Ditto	418	6	3
Ditto	A Priory of Canons regular, of the Order of St Sepulcher	Ditto	49	18	1
					Ditto

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Ditto	A Benedictine Nunnery	Ditto	50	9	8
Thirkhead	A Benedictine Nunnery	York	23	12	2
Thoby	A Priory of Austin Can.	Essex	75	6	10
Thorneton	A Monastery of Black Can.	Lincoln	730	17	2
Thorney	A Benedictine Abby	Cambridge	508	12	5
Thornholm	A Priory of Austin Can.	Lincoln	155	19	6
Thremhale	A Priory of Black Can.	Essex	70	19	3½
Thurgarton	A Priory of Black Can.	Nottingham	359	15	10
Titchfield	An Abby for Præmonstratensian Canons	Hants	280	19	10½
Tickford	Vide Newport				
Tilty or Wudenham	An Abby of White Monks	Essex	177	9	4
Tinmouth	A Benedictine Priory	Northumb.	511	4	1½
Tintern	A Cistercian Abby	Monmouth	256	11	6
Tiptree	A Priory of Black Can.	Essex	22	16	4
Titley	An Alien Priory	Hereford			
Tiwardreth	An Alien Priory	Cornwall	151	16	1
Toftes	An Alien Priory given to <i>Eaton College</i>	Norfolk			
Tomeston or Tomson	A College of Secular Canons	Ditto	52	15	7
Tong	A Collegiate Church	Salop	22	8	1
Torington	A Priory of Black Can.	Lincoln			
Torkefy	A Priory of Black Can.	Ditto	27	2	8
Torr	A Præmonstratensian Abby	Devon	396	0	11
Tortington	A Priory of Black Can.	Suffex	101	4	1
Totnefs	An Alien Priory	Devon	124	10	2½
Toucester	A College	Northamp.	19	6	8
Trentham	A Priory of Black Can.	Stafford	106	3	10
Trew	A Benedictine Priory	Suffolk			
Trewleigh	An Alien Priory	Kent			
Tunbridge	A Priory of Black Can.	Ditto	169	10	3
Tunstall	An Alien Priory	Devon			
Tupholm	A Præmonstratensian Abby	Lincoln	119	2	8

Tutbury

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l</i>	<i>s.</i>	<i>d.</i>
Tutbury	A Cluniac Priory	Stafford	244	16	8
Tuxford	A College of Secular Priests	Nottingham			
Twinham	Vide Christchurch				
In all.			L. 9558	5	11

V					
Vale Royal	A Monastery	Cheshire	540	6	2
De Valle Crucis	A Cistercian Abby	Denbigh	214	3	5
Vaudey, olim Bitham vel de Valle Dei	A Cistercian Abby	Lincoln	177	15	7½
Ulcomb	A College Church	Kent			
Ulvescroft	A Priory of Austin Can.	Leicester	101	3	10
Umberstone	Vide Humberstone				
Uphaven	An Alien Priory given to <i>Windfor</i> College	Wilts			
Urford, Irford, or Ixford	A Benedictine Nunnery	Lincoln	14	13	4
Urk, or Cairusk	A Priory of Benedictine Nuns	Monmouth	62	9	8
Uxbridge	A Monastery	Middlesex			
In all			L. 1117	12	0

W					
Waburn	A Benedictine Priory	Norfolk	28	7	2
Walden or Saffron Walden	A Benedictine Abby	Essex	406	15	11
Wallingwells	A Benedictine Nunnery	Nottingham	87	11	0
Wallingford	A Convent of Monks Subject to the Abby of <i>St Albans</i>	Berks	147	8	0
		Walsingham			

Houses.	Titles.	Counties.	Valuations		
			l.	s.	d.
Walsingham	A Priory of Black Can.	Norfolk	446	14	4 $\frac{3}{4}$
Waltham	A College for Secular then regular Canons	Essex	1079	12	1
Walton	A Benedictine Priory	Suffolk			
Wangford	A Cluniac Priory	Ditto	30	9	5
Wardon	A House of Cistercian Monks	Bedford	442	11	11
Ware	An Alien Priory	Hertford			
Warham	An Alien Priory	Dorset			
Warmington	A Cell to St. Mary's Abby at York	Northumb.			
Warmington	An Alien Priory	Warwick			
Warter	A Priory of Black Can.	York	221	3	10
Warwick	A Priory of Canons Regular of the St Sepulchre	Warwick	49	13	6
Ditto	A Collegiate Church	Ditto	*333	2	3
Waterbeach	A Benedictine Nunnery	Cambridge	218	1	0 $\frac{1}{2}$
Watton	A Gilbertine Abby	York	453	7	8
Waverley	A Cistercian Abby, the first of that Order	Surry	174	8	3
Wedon	Here were two Alien Priorys, the one was given to All-Souls College in Oxon, the other to Eaton College	Northamp.			
Welbeck	A Præmonstratensian Priory	Nottingham	298	4	8
Wellhove	Vide Grimby				
Welleford	Vide Sully				
Welles	A Gilbertine Monastery	Lincoln	152	7	4
Welles	An Alien Priory	Norfolk			
Welles	A Bishops Seat, and Collegiate Church	Somerfet			
Wendling	A Præmonstratensian Abby	Norfolk	55	18	4
Wenge	An Alien Priory, or Cell to a Foreign Abby	Bucks			

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations</i> <i>l. s. d.</i>		
Wenghall	A Nunnery	Norfolk			
Wenlock	A Cluniac Abby	Salop	434	0	1
Wenney	A Cell to <i>Glocester</i> Abby	Glamorgan			
Wenflow	A College	York			
Werewordon	The same as Gerondon q. d. Vid.				
Wermouth	An Abby	Durham	25	8	4
Westacre	A Priory of Cluniac Monks	Norfolk	308	19	1
Westbury	A Cell of Black Monks to <i>Worcester</i> Abby	Worcester			
* Westbury	A College of a Dean and 5 Prebendaries	Wilts	232	14	0
	A Benedictine Abby. now a College Church for a Dean and Can.	Middlesex	3977	6	4
Westminster	Here was likewise a Col- lege begun by King <i>Stephen</i> , but finished by <i>Edward</i> the 3 ^d . for a Dean, 12 Secular Canons, 13 Vicars, 4 Clerks, 6 Choristers, dedicated to St <i>Stephen</i>	Ditto	1085	10	5
Westwood	Vide <i>Lefnes</i>				
Westwood	A Cell of Black Nuns	Worcester	78	8	0
Wetherall	A Cell of Benedictines to the Abby of St. <i>Mary</i> at <i>York</i>	Cumberland	128	5	3
Weybridge or Wexbridge	A Priory	Norfolk	7	13	4
Whalley	An Abby of White Monks	Lancashire	551	4	6
Wherwell	A Benedictine Nunnery	Hants	403	13	4

* Speed places *Westbury* in *Somerset*, and *Tanner* in *Glocestershire*.

Whiston

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Whiston	A Nunnery	Worcester.	56	3	7
Whitby olim Strenshul	A Benedictine Monastery	York	505	9	1
Whiteland	Vide Alba Landa				
VickhamHigh	A Priory	Bucks	22	6	7
Vickham	A Cistercian Abby	York	25	17	6
Vigmore	Was first a College for Secular Canons, then a Priory for Black Ca- nons	Hereford	302	12	3
Vigsthorpe	Vide Wirthorp				
Vikes	An <i>Austin</i> Nunnery	Essex			
Vilberfoss	A Benedictine Nunnery	York	28	8	8
Villesford	An Alien Priory	Lincoln			
Villoughton	A Præceptory of the Knts. Templers	Ditto	174	11	1½
Villmington	An Alien Priory, its Mannor belongs to it.	Suffex			
Vilton	A Benedictine Nunnery	Wilts	652	11	1½
Ditto	Here was likewise a Bishops Seat	Ditto			
Vimondham, vulgo Windham	A Priory of Black Monks	Norfolk	*211	16	6
Vimondley	A Priory of Black Ca- nons	Hertford	37	10	6½
Vinbourn	A Monastery for Bene- dictine Nuns, af- terwards a Collegiate Church	Dorset			

* By Dugdale:

<i>Houses</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Winchelcomb	A Nunnery afterwards an Abby of Black Monks, then a College of Seculars, and then an Abby again	Glocester	759	11	9
	Now a Bishoprick and a Collegiate Church, but heretofore an Abby of the Order of St. Bennet	Hants	1507	17	2
	Here was also a Benedictine Nunnery	Ditto	179	12	2
Winchester	Likewise a College of Secular Canons which was called, for Distinctions sake, the New Minster, they were removed afterwards to a Place called <i>Hyde</i>	Ditto			
	Likewise another Monastery dedicated to St. <i>James</i>	Ditto			
	Likewise a College for a Provost, six Priests, six Clerks	Ditto	112	17	4
	Also another College built by <i>William</i> of <i>Wickham</i> , which is now in Being	Ditto			
Windfor	A College	Berks			
Wingham	A College for a Rector and six Canons	Kent	84	0	0
Wintenev	A Benedictine Nunnery	Hants	59	1	0
Wirham	A Benedictine Nunnery	Norfolk			
Wirkshop or Radford	A Priory of Black Canons	Nottingham	302	6	1
Wirmegay	A Priory	Norfolk			
Wirthorp or Wigthorp	A Benedictine Nunnery	Northamp.			

Witha

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Witham	A Nunnery	Berks			
Witham	The first Carthusian Monastery in <i>England</i> , now the Seat of Sir <i>William Windham</i>	Somerset	227	1	8
Woburn	A Cistercian Abby	Bedford	430	13	11 $\frac{1}{2}$
Wolfricheston, vulgo Wolston	A Cell to the Abby of St. <i>Peter</i> sub Dinam	Warwick			
Wolverhamptory	A College of Secular Canons annexed to the Dean and Chapter of <i>Windsor</i>	Stafford			
Wombridge	A Priory of Black Can.	Salop	72	15	8
Woodbridge	A Priory of Black Can.	Suffolk	50	3	5 $\frac{1}{2}$
Woodkirk	A Cell of Black Canons to Nortel	York	47	0	4
Worcester	An Abby for Secular Canons, then for Benedictine Monks	Worcester	1386	12	10 $\frac{1}{2}$
Wormesly olim Pyonia	A Priory of Black Can.	Hereford	83	10	2
Worspring	A Priory of Austin Can.	Somerset	110	18	4 $\frac{3}{4}$
Wottonwaven	An Alien Priory	Warwick			
Wrexham	A Collegiate Church	Denbigh			
Wrangley	A Cell to Pentney	Norfolk			
Wroxall	A Benedictine Nunnery	Warwick	78	10	1
Wroxton	A Priory of Austin Canons	Oxford	78	14	3
Wudenham	Vide Tilty				
Wudiandun	A Nunnery, made a Cell to <i>Worcester</i>	Worcester			
Wye	A College for Secular Can.	Kent	93	2	0 $\frac{1}{2}$

In all L. 19540 16 11 $\frac{1}{2}$

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
Y			<i>l.</i>	<i>s.</i>	<i>d.</i>
Yarmouth	A Cell of Black Monks to <i>Norwich</i>	Norfolk			
Yedingham or Little Maries	A Benedictine Nunnery	York	26	6	8
Yevelay	A Præceptory of the Knts. of <i>St John</i>	Derby	93	3	4
	A Cathedral Church	York			
	Here was likewise a Priory of Black Ca- nons and an Hospital, the Foundation con- sisting of a Master, 13 Brethren, 4 Secular Priests, 8 Sisters, 30 Choristers, 2 School- Masters, 206 Bead- men, 6 Servitors	Ditto	362	11	11
York	Likewise an Abby for Black Monks	Ditto	2085	1	5 $\frac{3}{4}$
	Also an Alien Priory of Benedictine Monks	Ditto	196	17	2
	Also a Benedictine Nun- nery	Ditto	55	11	11
	Also a Collegiate Church dedicated to <i>St Sepul- chre</i> for a Warden, 4	Ditto	138	19	2 $\frac{1}{2}$
					Priests

<i>Houses.</i>	<i>Titles.</i>	<i>Counties.</i>	<i>Valuations.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
York	Priests, 4 Deacons, 4 Subdeacons				
	Also a Gilbertine Priory Ditto		57	5	9

In all. L. 3015 16 7½



A has

	<i>L.</i>	<i>s.</i>	<i>d.</i>
A has valued Monasteries	8146	15	100
B has valued Monasteries	16031	11	22
C has valued Monasteries	16295	14	99
D has valued Monasteries	5219	14	77
E has valued Monasteries	8160	19	41
F has valued Monasteries	4928	12	77
G has valued Monasteries	7591	6	77
H has valued Monasteries	7682	15	55
I has valued Monasteries	1325	4	111
K has valued Monasteries	3112	5	111
L has valued Monasteries	13802	16	88
M has valued Monasteries	9929	3	33
N has valued Monasteries	5293	1	111
O has valued Monasteries	1244		88
P has valued Monasteries	6058	18	55
Q has valued Monasteries	271	10	111
R has valued Monasteries	8125	15	100
S has valued Monasteries	14854	16	111
T has valued Monasteries	9558	5	111
V has valued Monasteries	1117	12	
W has valued Monasteries	19540	16	111
Y has valued Monasteries	3015	16	77

The 653 valued Monasteries in all amount to *L.* 171314 18 1

653 : L. 171314 18 1 : 388 : L. 101792 0 2;

	<i>l.</i>	<i>s.</i>	<i>d.</i>	
653 Valued Houses	171314	18	1	
388 Unvalued Houses	101792	0	2	Adding these two together
<hr/>				gives you the
Total Value of 1041				
Houses at the Time of	273106	18	3	and this again
Dissolution				
Multiply'd by			12	gives the
Value at this Day	3277282	19	6	from which
Subtract Demefnes	546213	6	7	and there remains the
<hr/>				
Reserved Rent,	2731069	12	11	which again
Multiply'd by			5	gives
<hr/>				
The whole Lands				
from whence the Rent	13655348	4	7	And if you again
proceeded				
Add to this Demefnes	546213	6	7	it gives you the whole
<hr/>				Value of
Lands Rents and De-				
mesnes, and in all a-	14101561	11	2	
mounts to				

卷之四

一、論學問之要

二、論道德之修

三、論經濟之理

四、論政治之制

五、論法律之定

六、論教育之方

七、論社會之風

八、論國家之體

九、論民族之性

十、論世界之勢

十一、論人生之理

十二、論宇宙之妙

十三、論藝術之美

十四、論科學之真

十五、論宗教之靈

十六、論哲學之深

十七、論文學之雅

十八、論歷史之明

十九、論地理之廣

二十、論自然之奇

二十一、論人類之智

二十二、論社會之公

二十三、論國家之強



THE APPENDIX.



Y Reader after having perused the Catalogue of Abby Lands, will doubtless be curious to know how these spiritual Societies came to possess such prodigious Temporal Estates. The first Monks we read of, were in the middle of the Third Century ; Men whom the Persecution of the Heathen Emperors compelled to live in Desarts, and who being, by a long Course of Solitude, render'd unfit for human Society, chose to continue in their Monastick Way, even after the true Cause of it ceased.

The Example of these Men was soon followed by a Number of crazy Devotees, who were so ignorant of true Religion, as to think that their Way to Heaven, lay through wild and uninhabited Desarts, and who finding that

K

they

they had not Charity enough to observe that Precept of Christ, of *loving their Neighbours as themselves*, were resolved to have no Neighbours at all, thereby frustrating the Design of Christianity, which was to establish the good of Society.

The next Monks were a Set of worthless, but ambitious Wretches, who having no other Way of making themselves famous in the World, retired out of it; where they revered Idle Ceremonies of their own Institution, where they pretended Conferences with Angels, with the *Virgin Mary*, and even with God Almighty; not unlike *Numa* the High Priest of the Heathen *Romish* Church, who abused the People with Stories of his nightly Interviews in a Cave with the Goddess *Ægeria*. At length these holy Cheats to gain yet more Veneration, began to practice on their Bodies the most cruel Severities, till at last they were worshipped by the thoughtless Mob as Saints: Imitating in some Measure, the Example of that Heathen Monk *Empedocles*, who to be though a God, leapt into the burning Mount *Ætna*.

After this, designing Men, who saw how great an Influence these pretended Saints had over Mankind, took upon themselves the same exterior Form of Godliness, thereby, not only to raise an empty Name as the former had
done,

done, but to enrich themselves at the Expence of the deluded Multitude. From hence flowed those many profitable religious Maxims: “ That to give to the *Church* was Charity
“ towards God, and as such, would atone
“ for a Multitude of Sins, were they ever
“ so heinous: That the Church was not the
“ Congregation of the Faithful, as *St. Paul*
“ fancied it to be, but the Body of Priests:
“ That the Priest, tho’ ever so like the Devil,
“ was God’s Representative, and ought to be
“ honoured as such: That there was such a
“ Place as Purgatory, and that the Prayers of
“ Monks (like *Orpheus’s* Harp) were the only
“ Musick, that could mollify the Tyrant of
“ that Place, who, being their very good
“ Friend, would release a poor Soul at any
“ time for their Sake: That * whispering all
“ Secrets in the Ear of a Priest, was the only
“ Cure for a sick Soul: That every Priest had
“ a Power of pardoning all Sins, except those
“ only, which were committed against him-
“ self: That Indulgences purchased in Fee,
“ could entitle a Man and his Heirs to merit
“ Heaven by sinning: And *lastly*, that the
“ Priest could by Vertue of a *Hocus Pocus*, quit
“ Scores with his Creator, by creating him,

* There is a Beast mentioned in Pliny, whose Bite can only be cured by whispering in the Ear of an Ass. Vid. *J. Hale* of Auricular Confession.

These and such like Money-catching Tenets, soon drew the whole Wealth of the Laity into the Hands of these Contemners of the World, and all its Poms and Vanities; who not only flourished in *Agypt* and *Italy* where they first sprang up, but were spread through all Christendom, and began quickly to vie in Power and Riches with the greatest Monarchs even in their own Territories, till at last Kings and Princes themselves were proud of becoming Monks and Abbots.

But not to amuse my Reader with a long Detail of the divers religious Orders which swarm in other Countries, I shall confine myself only to give some short Account of the Original Rise and Progress of those, that were established here. And these were the *Benedictines*, the *Cluniacs*, the *Carthusians*, the *Cistercians*, the *Regular Canons of Saint Austin*, the *Præmonstratenses*, the *Gilbertines*, the *Mathurins*, or *Trinitarians*, the *Franciscans*, the *Dominicans*, the *Carmelites*, and the *Hermites of St. Austin*.

The Benedictines.

The first of these that prevailed here was the Order of the *Benedictines*, whose Rule was introduced into this Nation by † *Augustin* the Monk, in the Year of our Lord 596. The

† *Dugdale* and *J. Bale*, his *English Votaries*.

Founder of this Order was St. *Bennet*, who in his own Life-time erected Twelve Monasteries. The Rules that this great Saint left behind him (altho' the Papists affirm that they were dictated to him by the Holy Ghost) are stuffed with most trifling and superstitious Ceremonies, and his whole Seventy-Three Chapters contain but four wholesome Precepts, two of which only, that relate to eating and drinking, his Followers observe, neglecting the other two, which are the Fundamentals of their Order enjoining Humility and Poverty; for in his Seventh Chapter, St. *Bennet* assigns twelve Degrees of Humility for his Monks to practice; which how well they comply with, you may find by the humble Titles of the Abbots of *Mount Cassin* the head Monastery of his Order, of which himself was first Abbot.

*The * Titles of the Abbots of Mount Cassin.*

“ Patriarch of the Sacred Religion, Abbot of
 “ the Sacred Monastery of *Mount Cassin*, Duke
 “ and Prince of all Abbots and Religious, Vice
 “ Chancellor of the Kingdom of both the *Sicilys*,
 “ of *Jerusalem*, and *Hungaria*, Count and Go-
 “ vernor of *Campania*, and *Terra de Lavoro*,
 “ and of the *Maritime* Province, Vice Empe-
 “ ror and Prince of Peace. In his Fifty-ninth
 Chapter the same Saint enjoins Poverty to all

* Prosper Stellartius de *Monast. Cassin.* Fol. 404.

his Disciples, and in Obedience to this Rule, the above-mentioned Monastery of Mount † *Cassin* so renounced the World, as to be possessed of but “ Four Bishopricks, Two Dukedom, Twenty Counties, Thirty-six Cities, “ Two Hundred Castles, Three Hundred Territories, Four Hundred and Forty Villages, “ Three Hundred and Six Farms, Twenty-three Seaports, Thirty-three Islands, Two “ Hundred Mills, and One Thousand Six Hundred Sixty-two Churches. This was their holy Poverty ; and thus you may see how religiously these two Rules have been observed, and how spiritually the Followers of St. *Bennet* retreated from the World in *Italy*, who were soon imitated, in these Kind of holy Self-denials by their pious Brethren here in *England*, as you may learn from the vast Number of rich Abbies which the *Benedictines* were possessed of. These were the humble Priests, from whom our Gallant King *Henry* the Second, received the Discipline of Eighty Lashes, for having, like an undutiful Son of the Church, dared to contend in Power with their Patron *Thomas a Becket*, whose Stirrup he had before been obliged twice to hold, whilst that meek Prelate mounted.

† *Idem ibid.*

As these Monks began to be notorious to ^{The Cluni-} the World for their Obscenities and Luxury; ^{acks.} in the Year of our Lord 912 * Oden Abbot of Cluny, took upon him to correct their Abuses, and gave Rise to the Cluniacks; who were the same Year translated by Alphreda Queen of England; for, who more proper to promote Superstition, than a zealous ignorant Woman. However to shew how thoroughly these Men reformed upon St. Bennets Followers, especially in Point of Humility, they were not settled one whole Century, before the Abbot of † Cluny contested the Title of Abbot of Abbots, with those of Mount Cassin.

The next Order was that of the Carthusians, ^{The Car-} first established in the Year 1086, in the De- ^{thusians.} part of Chartreuse in Grenoble, by one Bruno, who was thereunto moved by hearing a dead Man cry out three times “ That he was condemned by the just Judgment of God, which was a very plain Precept for building of Monasteries. This Man professed to follow the Rule of St. Bennet, adding thereunto many great Austerities by way of Reformation; amongst others he ordained § that they ought to be satisfied with a very little Space of Ground about their Cells,

* Petr. Ab. Clun. Lib. 6. Ep. 7.

† Chron. Cassin. Lib 4. Cap. 62.

§ Rule 14. Vid. Hospin. de Orig. Mon. Lib. 5. Cap. 7.

after

after which let the whole World be offered unto them, they ought not to desire a Foot more. This I suppose, they have construed to signify a Foot more than the whole World. For their Cells even in St. Bernard's time, became stately Pallaces, and their little Spaces of Ground, stretched themselves into great Tracts of Land. They first settled themselves in England in the Year 1180, and in a very short time, had gained as much Wealth by their Vows of Poverty, as any other Order.

The Cister-
tians:

The *Cistercians* so called from *Citeaux*, where they first assembled, and soon after admitted St. Bernard for their Head (from whence they are also stiled *Bernardines*) were another Reformation upon the *Benedictines*. * St. Bernard himself founded One Hundred and Sixty Monasteries, who at first would have no Possessions, but lived by Alms, and the Labour of their own Hands; which being too Apostolick a Life for Monks, they soon grew as weary of Poverty and Industry as their Neighbours; and in a little time rivalled those, on whom they pretended to reform, in Wealth, Luxury, Wantonness, and such like Monkish Vertues. At their first Institution, they wore black Habits, till the *Virgin Mary*, out of her great

* Dugdale Monast. Vol. 1. Pag. 695, 699, 700.

Love to these fat Friars, came down from Heaven on Purpose to reform their Dress, as being the most Essential Part of their Order. † She appeared her self to their Second Abbot, bringing a white Cowl in her Hand, which she put upon his Head, and at the same Instant, the Cowls of all the Monks then singing in the Choir, were miraculously turned to the same Colour. Thus did the blessed Virgin change the Habits of the *Cistercians* from Black to White, as they had before altered their Lives, from a sad melancholy Retirement, to a merry jovial Society; Black being no more fit for a jolly Priest, than White is for a mornful Penitent. Besides the old Monk *Satan* being represented as Black, the Holy Virgin was unwilling, perhaps, that her Friends should be like him in Dress, tho' they resembled him in every thing else. These Locusts swarmed first in *England*, according to *John Bale* about the Year 1132, and continued here in the innocent Exercise of their Sanctity, a remarkable Instance of which, * was their Poisoning the Good King *JOHN* at *Swineshead* in *Lincolnshire*, an Abby of the holy *Cistercian* Order.

† Ben. Gononus *Chron. B. Virginis*. Pag. 154.

* Vide Fox *Acts and Monuments*, and Tyrrels *History of England in the Life of King John*.

The Canons

There was another Sort of religious Orders in the Church of *Rome*, who were called *Canons*. These were to live in common, and to have but one Table, one Purse, and one Dormitory. But as many of them began to abate of the strictness of their first Rules, a new Sect

The Regular Canons of Saint Austin.

sprang up that pretended to reform upon the rest, and these were called *Regular*, whereas the other by way of Reproach, were stiled *Secular*. They all pretended to have received three Rules from *St. Augustine*, two of which, † *Erasmus* and § *Hospinian* prove to be Forgeries, and affirm that the third was not written for his Clergy, but for the Use of some pious Women, which lived in common under the Conduct of his Sister. When *Canons* began is not certain; but the first *Regulars* we read of, are those whom Pope *Alexander* the Second sent from *Luca* to *St. John Lateran*. * These *Regular Canons* were so irregular and guilty of such abominable Crimes, that even Pope *Boniface* the 8th was forced to drive them away, and for the Peace of the Church, placed *Secular Canons* in their room. *Berinus* in the Year 636 first introduced these *Augustinians* into *England*, who strictly followed the Example of their Brethren of *St. John Lateran*.

† *Erasmi* Jud. de Sanct. Aug. Mon. et Regulis.

§ *Hosp.* de Orig. Mon. lib. 6. ad calcom 3 reg.

* *Molinet.* Reg. Can. St. Jen. Paris, in his History of Regulars.

The † *Premonstratenses*, who followed the same Rule with the former, were founded by St. *Norbert* about the Year 1120, at a Place which the blessed Virgin pointed out to him, and which therefore was called Pre-monstre or fore-shewn. These Monks to get a greater Esteem in the World, after the Death of their Founder, publish'd that he had received his Rule, curiously bound in Gold, from the Hands of St. *Austin* himself, who appeared to him one Night and said thus. “ *Here is the Rule I have written, and if thy Brethren observe it, they like my Children need to fear nothing at all in the Day of Judgment.* Indeed these pious Fathers for their great Security in the last Day, have firmly adhered to one of his Precepts, that commands them *to love one another*, which they are supposed to do in the most inordinate Manner. What confirms this Suspicion, is their Declaration in the Year 1273; in which, after having acknowledged that Women are worse than the most venomous Aspicks, and Dragons, they resolved never to have any more to do with them.

The next Order is that of § St. *Gilbert* a little crooked School-master, born in *Lincoln-shire*,

The Gilbertines.

† Dugdale *Monasticon*. Vol. 11. Page 579, 580. 582. 583, 586, 587.

§ John Bale in his *Acts of English Votaries*, Part 2. Cap. 109. John Capgrave in *vita Gilberti Confessoris*.

who by reason of his Deformity, despairing ever to bring the Women to answer his lewd Inclinations in a secular Manner, was resolved to make Religion his Bawd; and to that End (being moved thereto by a peculiar Zeal) he founded Thirteen Monasteries containing both Sexes together, to the Number of Seven Hundred Men, and Fifteen Hundred Women; wisely providing against the Lusts of the Flesh, by assigning at least, two Sisters for the Mortification of one Brother, who were kept from Criminal Correspondence by such a strong Partition, that only three Parts in four of these vestal Virgins were pregnant at once. This Hermaphrodite Order of the *Gilbertines*, was established at *Sempringham* in the Year 1148, and was thence called the *Sempringham* Order. At their Dissolution, great Quantities of Bones were found in their Cloisters, and in the Houses where they eased Nature; which it seems, belonged to the Infants of these charitable Sisters, who could murder the very Fruits of their Labours to keep up the Name of Chastity.

The Mathurines.

The *Mathurines* so called from their Founder * *John Matha*, were likewise stiled *Trinitarians*, because they lay under an Obligation of dedicating all their Churches to the holy Trinity; they professed the Rules of *St. Austin*, and

* *Prosper. Stell. lib. de Reg. Ord. Rel. Page 438.*

added to them several others; amongst which, is that remarkable one of riding upon an Afs, the only thing in which I can find that these godly Fathers imitate Christ. They were instituted in the Year 1207, and settled in this Island in the Year * 1257. The original Design of their Establishment, was for the Enlargement of Captives, and whatsoever *Substance* fell into their Hands, was to be divided into *three equal Parts*; one of which, was to be remitted to Christian Slaves for their Redemption, whilst the other two were to remain in the Possession of these charitable Bankers, as a Satisfaction for their great Pains in making such a Return, which an unmerciful *Jew* would have done more faithfully, and for a tenth Part of the Reward. But two Parts in three being too scanty a Recompence for the great Toil of a lazy Friar, these *Mathurines* having no other *God* but Money; to approve themselves true *Trinitarians* to that Deity, often cheated the poor Captive of his third Part, rather than they would divide the Substance.

Thus have I passed through those Eight religious Orders, who were possessed of our Land; I come now to those, who, although they had no Possessions of their own, and therefore are not mentioned in my Catalogue, yet

*The Four
Mendicant
Orders.*

* Dugdale *Monast.* Vol. 2. Page 834.

were

were in Effect Masters of all the Land in this Nation, it being accounted a Crime equal to Sacrilege, to deny them entrance into any Place, which they would honour with their Presence, I mean those four lowly Orders, the *Franciscans*, *Dominicans*, *Carmelites*, and *Hermits* of St. Austin.

The *Franciscans*.

The *Franciscans* or Grey Friars, were instituted in the Year 1206 by * *St. Francis*, whose first Prank of Holiness was robbing his Father, for which pious Act being disinherited, he like a true Ranter, stript himself stark naked and ran away to a Chapel near *Affisy* in *Umbria*, where being a Beggar himself, he began a begging Order; which being founded on Sloth and Idleness, drew in so many Converts, that † *St. Francis* even in his Life-time saw Two Thousand Five Hundred Convents of his own Monks, all Mumpers, Gypsies, Vagrants, and such like Persons, taking upon them his Profession of Sanctity, which agreed so well with their own Inclinations. It were endless here to innumerate those many ridiculous and blasphemous § Miracles, with which

* *Hospin. de Orig. Mon. Lib. 6. Cap. 8.*

† *Bonavent. in Legend. Cap. 4.*

§ *Lib. Conformitatum Ord. St. Francis. Folio 228. N. B.*
This Book was written by Bartholemew De Pisis, or Pisanus a Franciscan, and approved at a General Chapter of Franciscans at Affisy, in the Year 1399 and by them entituled the Golden Book.

his lying Legend is filled ; such as his bearing the Marks of Christ upon his Body, which were imprinted there by Christ himself ; such as his conversing intimately with the *Virgin Mary* ; such as his healing the Lame and Blind, nay, and even raising the Dead to Life. Miracles, upon the Strength of which, his blind Followers have not doubted to publish him * greater than St. *John* the Baptist and all the Apostles, and to affirm that a † Roll from Heaven declared him to be the ‘ *Grace of God*. Nay they have not been ashamed to call him § “ *Jesus of Nazareth King of the Jews*. Relying upon the Sincerity of the Author of his Legend (I mean *Lucifer*, * whose Seat this great Saint now fills in Heaven) who being once abjured by a Priest, answered † “ *that there were only two in Heaven marked alike, Christ and Saint Francis*.

The *Dominicans*, or Black Friars, took their ^{The *Dominicans*.} Rise in the Year 1216, from that godly Butcher Saint § *Dominick*, whose Catholick Zeal was first manifested in the barbarous Croisade,

* *Id. ibid. ut super. Fol. 18.*

† *L'Alcoran de Cordeliers. Lib. 1. Pag. 18. N. B. This Book is only an Epitome of the former in French.*

§ *Ib. ut sup. Lib. 1.*

* *Ib. ut sup. Pag. 44. 293.*

† *Lib. Conformitar. Fol. 230, 231.*

§ *Hospinian de Orig. Mon. Lib. 6. Cap 4, 5, 6, 7.*

which

which he set on foot against those Innocent People the *Albigenses*, of whom, above One Hundred Thousand were massacred at once, by this Saint's Instigation. For at a smaller Price of Blood he could not hope to purchase a Canonization in a Church, which was so well stocked with such Kind of Saints before. To give yet a farther Instance of his Christian Charity, when he saw how the Number of Hereticks was diminished by his *wholsom Severities*, like a true High-church Champion, he lifted into his Order a Set of merciless Ruffians, whom he stiled *the Militia of Jesus Christ*; whose Employment was to cut the Throats of all those who were so schismatical as to *dissent* from him in Opinion. It was he also, who founded that merciful Court of Justice, called the Inquisition, of which himself was made the Head. Nor did he want for Miracles any more than his Brother St. *Francis*; For tho' he had no such bodily Marks, * yet he received the Holy Ghost with the same Glory of a flaming Tongue as the Apostles did; and whereas Christ being *Verbum Dei*, only proceeded from the Mouth of God, Saint † *Dominick* was seen to come from his Breast. Nay farther, he like St. *Paul* was ravished into the Third Heaven, where seeing none of his own Order,

* *Nic. Jansenius Vit. St. Domin. Lib. 1. Cap. 8. Pag. 56.*

† *Id. Lib. 2. Cap 14. Pag. 109.*

he complained to Jesus Christ of it; who upon that * pulled up his Mother's *Petticoates*, under which he saw an innumerable Number of his Followers, whom the *Virgin Mary* cherished there. This diabolical Sect pretended to follow the Rule of St. *Austin*, and multiplied so fast, that in the Space of Two Hundred and Seventy Years, they had One Thousand One Hundred and Forty-three Convents.

The *Carmelites* or White Friars, pretend that the † Prophet *Elias* was the first *Carmelite*, who obtained of our Saviour, at the time of his Transfiguration on Mount *Carmel*, this grand Privilege, that his Order should remain till the End of the World: But this Forgery is so gross, that the Papists themselves cannot swallow it. The true Time of their Foundation, was in the Year 1122, by § *Albert* Patriarch of *Jerusalem*, who gathered together a few Hermites that lived on Mount *Carmel*, and gave them the pretended Rule of St. *Basil*. When *Palestine* was taken by the *Saracens*, they flocked into Europe, where Pope *Honorius* the Fourth altered their Habits, and for an Indication of their Humility, dubb'd them *Christ's*

The Carmelites.

* *Apol. Dom. in Vita St. Dom. And Ben. Gonon. Chron. B. Virg. Page 212. 218. 223.*

† *Ben. Gonon. Chron. B. V. Page 319.*

§ *Johan Stock. Ang. Dom.*

Uncles, ordering them to be called *Brothers of the Virgin Mary*. *Innocent the Fourth*, upon their parting with that heretical Clause in one of their Rules * “ *That they ought to hope for Salvation only from our Saviour*, like a true Pope granted them many Immunities and Privileges; whose Example was followed by Pope *John the 23d.* he being thereunto moved by a Vision of the blessed *Virgin*, who (according to her pretended usual Familiarity, with sodomitical Popes, and bawdy Friars) accosted his Holiness in these Words. † “ *By exprefs Com-*
mand of me and my Son, thou shalt grant this
Privilege, that whosoever enters this my Order,
shall be free from Guilt and Punishment of their
Sins, and eternally saved. *Urban the Fourth* was likewise favourable unto them; as was *Eugenius the Sixth*, who mitigated their Rule, and permitted them to eat Flesh, as a Reward for their having burned alive one § *Thomas*, Brother of their own Order, for blasphemously affirming that *the Abominations of the Church of Rome needed a Reformation.* This successive Friendship of Popes to them, encreased their Convents to a Number not inferiour to that of any other Order. And they made such good

* Bal. in Vita Innocent 4. Ut de solo servatore salutem sperarent.

† Id. Bal. in Vita Eugenii. In super me et Filio meo Jubentibus, Privilegium hoc debis, ut quicumq; Ordinem meum intraverit a Culpâ et Pœna liberatus, in Æternum salvus fiat.

§ Id. Bal. in Vita Eugenii.

Use of the *Virgin Marie's* Favour in exempting them from the *Guilt of Sin*, that * *Nicolaus* of *Narbona* General of their Order, after having reproached them with their Hypocrisy, Incest, and Sodomy, in the Year 1270 retired from their Society, being no longer able to bear with their scandalous Lives. † They came over into *England* about the Year 1265, and had for their General *St. Symon Stock*, so called from his living in a hollow Tree.

The *Austin* Friars derive their Original from the same Person with the *Regular Canons* of that Name, which hath sufficiently been proved a Forgery, both by § *Erasmus* and * *Hospinian*. In short their Beginning was founded upon this ridiculous Story, which I have taken out of their own Legends. Once upon a time as Pope *Alexander* the Fourth lay half a-sleep, and half a-wake, the great Saint *Augustine*, tho dead and rotten some Hundred Years before, appeared to him under a dreadful Figure, having a Head as big as a Tun, and the rest of his Body as small as a Reed, by which mysterious Form, his Holiness immediately knew the Saint, and concluded that he ought to found

The Her-
mites of St.
Austin.

* *Nic. Gallus, igneæ sagittæ. Cap. 5.*

† *Vid. Joh. Pitsæus, de Illustrib. Angliæ Script. An. 1265. & Festi Carmelit. An. 1250.*

§ *Erasmi Jud. de St. Aug. Mon. & Reg.*

* *Hosp. de Orig. Mon. Lib. 6. Reg. 3.*

an Order to this holy Father, whose Head could not be at rest in the Grave for want of a Body: And this gave Rise to these Mendicant Augustinian Friars, who being confirmed by following Popes, encreased so prodigiously, as to have in a few Years above Two Thousand Convents of Men, and Three Hundred of Women. * They passed from *Italy* into *England*, in the Year 1252; and at their Arrival, a raging Sickness broke out in *London*, and spread over the whole Kingdom, as a Prefage of the Destruction and Plague, which these Vermin would in time bring upon this Nation.

The
Knights,
Hospitall-
ers, and
Templars.

Thus according to my first Proposal, I have gone through a short Historical Account of the Original, Rise, and Progress of all those religious Orders, which flourished most in this Island; among which Number, I shall not reckon the *Hospitallers* of *St. John* of *Jerusalem*, nor the *Knights Templars*, their Institution being chiefly Military. Let it suffice therefore to observe of them that they † followed the Rule of *St. Augustine*, in many Points, but were wholly excluded from the Exercise of the Canonical Office; that their Vow was to receive, to treat, and defend Pilgrims, and also to

* *Balaus Cent. 4. Cap. 17.*

† *Vid. Dugdale Monasticon. Vol. II. from Page 491. to Page 504.*

maintain

maintain with Force of Arms the Christian Religion in their Country; that none were admitted amongst them but those who were of noble Extraction, whilst the *religious* Societies were for the most part composed of the Dregs of the Earth: And lastly, that they acquired to themselves such immense Treasure, as procured them the Envy and Hatred of all other Orders; which was the true Cause of the total Exterpation of the *Templars*, and contributed to the Diminution of the Power and Revenue of the *Hospitallers*, who are now called *Knights of Malta*.

Not inserting therefore these two *Military* Societies, we shall find that our Number of *Religious Orders* amounted exactly to Twelve; Two *Plagues* more than ever *Agypt* felt, and of a much more dreadful Nature. For *Moses* only turned their Rivers into Blood; whereas our *Monks* by their Persecutions, converted our whole Nation into a *Sea* of Blood; he sent *Frogs*, *Lice*, and *Flies* into all their Quarters, much less troublesome *Vermin*, than those *Mendicant Friars*, who swarmed in all our private Families: He called for *Murrain* upon the *Agyptian* Cattle, and for *Boiles* upon the Flesh of their Inhabitants; and what were our religious Orders less, than the Consumers of our Substance, and the Corruption of our People? He commanded *Hail* and *Locusts*, which destroyed only one Seasons Crop, but these sanctified *Catterpillers* devoured our Land for Ages together.

together. He caused a *Darkness*, which soon passed away; but the *Eclipse* which these Men brought upon the Light of the Gospel, endured for more than Twelve Hundred Years: And lastly, the *First-born* only in that unhappy Land, were slain by an *Angel of God*, whereas in our (then much more miserable) Country, these Messengers of the Devil sacrificed our whole Families to their Covetousness and Lust. That Men should desire the Onions of *Ægypt*, is no wonder, but that they should long for its very Plagues, is a Folly peculiar only to this Generation. And what less than that are they doing, who endeavour to impose a Popish King and his Religion, upon their own Protestant Nation.

The Nuns. I have hitherto said nothing concerning the *Nuns*, whose Rules were exactly the same with those of their Brethren the *Friars*, in each respective Order, to whom they served only as an Appendix or House of Ease. All that may truly be affirmed of them, is that they were a Set of silly superstitious Women, who thought it a piece of spiritual Devotion to be subservient to the Monks, though it were in gratifying the Lusts of the Flesh, and bore to the World the Face of chaste Christian Sisters, whilst, like a *Turkish Seraglio*, they carried in private the teeming Marks of the Labour of their ghostly Fathers.

Besides

Besides the Religious Orders which we have *The Jesuits* mentioned, had it not been for the Glorious Reformation wrought by Prince *Henry VIII.* we might have expected to have felt one Plague more, much exceeding all the rest; I mean the *Jesuits*, who sprang up in the Year of our Lord * 1540. Their first Founder was *Ignatius Loyola*, a Spanish Souldier, who collecting together all the different Monastick Rules of preceeding Orders, added thereunto some extraordinary ones of his own, particularly this; † “ That the General, Provincials, and Superi-
 “ ors of his Order, may dispence with all
 “ Laws Human and Divine, dissolve all Oaths
 “ and Vows, and free Men from the Obligati-
 “ on of all Rules and Decrees. They were called *Jesuits*, from a pretended § Vision of God the Father, who appeared visibly to Saint *Ignatius Loyola*, and desired his Son *Jesus Christ*, who stood by loaden with an heavy Cross, to take a special Care both of him and his Companions, which Christ promised he would not fail to do at *Rome*. This Pestiferous Sect multiplied so fast, that in the Year 1608, *Ribadiniera* reckons that they possessed Thirty-one Provinces, Twenty-one profest Houses, Thirty-three Noviciates, Ninty-six Residential Rouses,

* *Hoffæus, & Salmanazer Jesuitæ.*

† *Hospinian de Orig. Jesuit. Lib. 1. 2.*

§ *Ribadin. Vit. St. Ignat. Petrus Massæus. Vit St. Ignat. Lib. 2. Cap. 5.*

and

and Two Hundred Ninty-three Colleges, besides their * first College, which they pretend was in the Womb of the *Virgin Mary*. These *Jesuits* are much the most dangerous Vermin of all those, who pretend to the Name of Religious, inasmuch as they declare, no Villany, no Treachery, nor Cruelty, to be criminal, provided it tends to the Benefit of their Society. And by this Means, whensoever a Nation is so unfortunate as to be over-run with this hellish Crew, no one Member of the Community, can promise himself a Security either to his Life, Honour, or Estate. Nay, the Sacred Person of a Monarch is not exempted from Danger, when he is once become an Object of Jesuitical Spleen; as was notoriously manifested in the whole Series of the Reign of King *Henry the Fourth of France*, whose Life was † many Times attempted by these ghostly Fathers, before they accomplished their wicked Ends. To pass over many others, I shall only mention three of their most remarkable Conspiracies. The first was that of § *Peter Barriere* a Soldier, engaged to commit this Murder by *Chri-*

* *Imago primi Seculi Soc. Jesu. Pag. 64.*

† Charles Ridicove of Ghent, Peter Anger, Clement Odin, Nicholas Anglois, were all of them engaged at different Times in Conspiracies to murder this King. The first of these was set on to commit this Villany by Malivicino the Popes Legat to Ernest Arch Duke of Austria, and Governour of the Netherlands. Vide Thuanus.

§ Vide Thuanus.

stopher Abre Curat of *St. Andre des Ares*, and by *Varade* the Rector of the *Jesuits College*. The former told him “ *That by such an Act, he* “ *would gain great Glory and Paradise.* The latter, “ *That the Enterprize was most Holy, and* “ *that with good Constancy and Courage, he ought* “ *to confess himself, and receive the blessed Sacra-* “ *ment,* which he accordingly did; and being thus Jesuitically prepared, he embarked in the Attempt, but whilst he was watching an Opportunity to put his bloody Design in Execution, was timely discovered, and received the due Reward of his Villany.

The Second Conspirator was *Jean Chastel*, Son to a Draper in *Paris*, and by his own * Confession, bred up amongst the *Jesuits* in their King-killing Doctrine; and being persuaded by them, that the Murder of King *Henry the Fourth* would † atone for all his past Sins and merit Heaven, he attempted it by stabbing that Monarch in the Mouth with a Knife, which occasioned this remarkable § Saying of the King’s: “ It seems then, that “ it is not enough, that the Mouths of so ma-

* *Memoir de La Ligue.* Vol. 6. *Jes. Cat.* Fol. 205.
Davila Pag. 1332.

† *Quorum Instinctu piacularis Adolescens dirum facinus instituerit.* Vid. Inscription on the Column erected at *Paris.* *Memoir de la Ligue.* Tom. 6. Pag. 266.

§ *Memoir du Sully.* Tom. 1. Pag. 270.

“ my good Men have testified against the Jesu-
 “ its as my Enemies, if they be not also con-
 “ demned by my own Mouth. It was for
 this Fact that those ghostly Fathers were * ba-
 nished *France*, and a † Column was erected in
 the very Place where the Parricide’s House
 stood, in Memory of them and of their
 Assassin Disciples

The last and most effectual Regicide, which
 these Fathers employed, was that bold and
 bloody Villain *Ravilliac*, who gave *Henry* the
 Fourth his mortal Stab on *May* 14. 1610, after
 he had escaped above Fifty Conspiracies, most
 of them (as the *Sieur § Puffendorf* remarks)

* *The Decree of Parliament runs thus—* “ *The said Court doth*
 “ *likewise ordain, that the Priests and Students of the College of*
 “ *Clermont, and all others calling themselves of the Society of*
 “ *Jesus, shall as Corrupters of Youth, Disturbers of the common*
 “ *Peace, and Enemies to the King and State, within the Space of*
 “ *three Days, after the Publication of this present Decree, depart*
 “ *out of Paris, and all other Towns of France, &c. under the*
 “ *Penalty of High Treason. Dated December 29. 1594.*

Signed Du Tillet.

† *On which Column, the aforesaid Arrest of Parliament was en-*
graven, and likewise this Inscription: Huc me redegit tandem He-
rilis Filius malis Magistris Usus, & Schola impia Sotericum eheu!
Nomen usurpantibus, &c. Lud. Lucius Hist. Jesuit. Lib. 4.
Cap. 3. Memoire de la Ligue ut supra.

§ *Puffendorf’s Introd. to the History of Europe. Page 235.*

contrived

contrived by Priests against his Life. That the *Jesuits* employed this Murderer, we have the Testimony of that great and learned Man Father *Paul*, who lived at that Time; and as he was Councillor of State to the Republick of *Venice*, was perfectly well acquainted with the Intrigues of all the Courts of *Europe*. He tells us in his * Letters, that the *Jesuits* were the Trainers up of *Ravilliac's* and King-killers, and that they were the † Authors of the Death of this great Prince,

It were tedious to enumerate the Murders, Treasons, Rebellions, Blasphemies, and such like Crimes, for which this Society has been banished out of *France*, from *Dantzick*, from the *Venetian Territories*, out of *Thorn* and *Cracovia*, and from *Bohemia*; not to mention that inhuman & Contrivance of theirs here in *England*, to blow up both a King and Parliament at once.

It hath been a Topick which the Ill-designing Jacobites, have delighted to urge against our Protestant Dissenters, that they were the

* Letter 102.

† Letter 47. Let. 54.

§ The Gun-powder Treason Plot was hatched about the Year 1605, by Henry Garnet, Oswald Tesmond, and John Gerrard *Jesuits*. The first of whom was their Provincial here, and is now Sainted by the Papists. Vide Act Parliament 3d. of James I. Cap. 1, 2.

Cause of the Murder of one of our Kings, an Action which they both condemn and detest. But were they guilty of that Fact, with what Face can these Men raise such an Objection against them, when at the same Time themselves are endeavouring to bring in a biggotted *Popish Pretender*, who cannot fail of introducing with him a Swarm of this *King-killing Society of Jesus*, who hold it for a fundamental Principle, * that the Deposing or Assassinating of a King, when his Death will be advantagous, either to the *Romish Church* in general, or to their Sect in particular, is so far from being any Crime, that it is rather a superlative Piece of Merit towards God. And therefore when they esteem it necessary to put any Prince to Death, they *sanctify Daggers, and consecrate Murderers* to that End, as if it were for the Execution of a holy Office.

This

* *Instead of Hundreds of their Authors, who might be produced to prove this Assertion, let these Four suffice. First, Their great Apostle Bellarmine affirms that the Pope — “ Poteſt mutare Regna, & “ uni auferre atq; alteri conferre. Bellarm. de Rom. Pont. Lib. 5. Cap. 6. And in another Book he ſayeth — “ Quod poſſit eos “ Regnis atq; Imperiis exuere, eaq; Regna & Imperia ab aliis “ ad alios transferre. De Tranſlat. Imp. Rom. Lib. 1. Cap. 12. And this he tells you, was the Opinion of the whole Society of Jeſus. — “ Siquidem inter omnis convenit poſſe Pontificem maxi- “ mum Hæreticos Principes Jure deponere, & ſubditos eorum “ ab Obedientia liberare. Mat. Tort. Reſp. Pag. 9.*

The

The Second is that Famous Jesuit of Brabant, Martin Becanus, Confessor to Ferdinand the Second, who affirms, that Kings ought to be killed if they disobey the Pope. — “Alliquando factum est etiam essent Leprosi, ergo poterat Pontifex mandare, ut scorsim habitarent, & si nollent obedire, ut *Vita privarentur nihil certius*; hinc colligimus Pontificem duplici Titulo potuisse Reges privare suo Regno, primo quia poterat eos, si contumaces essent, *privare Vita*, ergo & *Regno Nemo dubitat*. *Becan. Controvers. Angl. Page 115.*

To this may be added the Opinion of their great and infallible Doctor Franciscus Suarez a Jesuit, who assures us, that Kings may be murdered by any private Man after the Pope hath passed Sentence upon them. — “Post Sententiam latam omnino privatur Regno, ita ut non possit Justo Titulo illud possidere; ergo ex tunc poterit tanquam omnino Tyrannus tractari, & consequenter a quocunq; Privato poterit interfici. *Suarez Defensio Fidei. Lib. 6. Cap. 4. 14.*

The last Jesuit I shall mention, who vindicated the Murder of a Sovereign, is Francis Verone, who wrote a Book to justify Chastel's stabbing HENRY the Fourth, which he calls a Generous, Virtuous, and Heroick Action, and comparable to the most Renowned Deeds of the Ancients, either in Profane or Sacred History. Fran. Verone Apol. pour Jean. Chastel, Part 1. Cap. 7. where he likewise styles him a Martyr, Page 23. He says also — “Son acte est purement Juste, vertueux & heroïque, Part 2. Page 25. And again; “cest un Acte tres Saint, tres humain, tres digne, tres louable, & tres recommandable. *Ibid. Part 4. Cap. 1. Page 147.* And lastly he affirms it to be, “Ce que Nature mesme enseigne, & qui est Justifie par le Droit tant Civile, que canonique — Celle que la Nature enseigne, & conformement a Dieu, aux Loix, au Decrets & a l'Eglise. *Ibid. Part 4. Cap. 3. Page 155, 156.*

This we shall be apt to think the worst of Heathens were incapable of doing, much less could we incline to believe it the Practice of a Society that carry the Name of *Jesus*, had we not an Authentick Original of one of their religious

religious Ceremonies instituted for that very Purpose, which being somewhat curious, I shall for the Entertainment of my Reader here subjoin.

The Jesuits Manner of consecrating both the Persons and Weapons employed for the murdering Kings and Princes by them accounted Hereticks, as it is extant in an Original Process, Printed at Delph, by John Andrea, Bookseller, and quoted by Hospinian in his History of the Jesuits. Page 366. in the Zurich Edition.

A Christi-
an Ceremo-
ny among
the Jesuits.

“ The Person whose silly Reason the Jesuits
“ have overcome with their more potent Ar-
“ guments, is immediately conducted into
“ their *Sanctum Sanctorum*, designed for Pray-
“ er and Meditation. There the Dagger is
“ produced, choicely wrapped up in a linnen
“ Safe-guard, enclosed in an Ivory Sheath, en-
“ graven with several enigmatical Characters,
“ and accompanied with an *Agnus Dei*: cer-
“ tainly a most monstrous Copulation so unad-
“ visedly to intermix the height of murderous
“ Villainy, and the most sacred Emblem of
“ Meekness together.

“ The Dagger being unsheathed, is Hypo-
“ critically bedewed with *Holy Water*, and
“ the Handle as soon adorned with a certain
“ Number of Coral Beads, thereby ascertain-
“ ing the credulous Fool, that as many effe-
“ ctual

“ Actual Stabs as he gives the Assassinated
 “ Prince, so many Souls he should redeem
 “ out of Purgatory upon his own Account.
 “ Then they deliver the Dagger into the Par-
 “ ricide’s Hand, with a solemn Recommenda-
 “ tion in these Words —

— “ *Elected Son of God, receive the Sword of*
 “ *Jeptha, the Sword of * Sampson, the Sword of*
 “ *David, wherewith he smote off the Head of Go-*
 “ *liah, the Sword of Gideon, the Sword of Ju-*
 “ *dith, the Sword of the Maccabees, the Sword*
 “ *of Pope Julius the Second, wherewith he cut off*
 “ *the Lives of several Princes his Enemies, filling*
 “ *whole Cities with Slaughter and Blood; go prof-*
 “ *per, prudently, courageous, and the Lord strength-*
 “ *en thy Arm.* Which being pronounced, they
 all fall upon their Knees, and the Superior of
 the Jesuits pronounces the following Exorcism.
 “ *Attend O ye Cherubims, descend and be present*
 “ *O Seraphims, you Thrones, you Powers, you holy*
 “ *Angels come down and fill this blessed † Vessel with*
 “ *Eternal Glory, and daily offer to him, (for it is*
 “ *but a small Reward) the Crown of the blessed*
 “ *Virgin Mary, and of all the Holy Patriarchs*
 “ *and Martyrs. He is no more concerned among*
 “ *us, he is now of your Celestial Fraternity. And*
 “ *thou O God most Terrible, and Inaccessible, who*

* Which was the Jaw-bone of an Ass.

† The Parricide.

“ yet hast revealed to this Instrument of thine, in
 “ thy dedicated Place of our Prayer and Medita-
 “ tion, that such a Prince is to be cut off as a Ty-
 “ rant, and a Heretick, and his Dominions to be
 “ translated to another Line; confirm and strength-
 “ en, wee beseech thee this Instrument of thine,
 “ whom we have consecrated and dedicated to that
 “ sacred Office, that he may be able to accomplish
 “ thy Will. Grant him the Habergeon of thy Di-
 “ vine Omnipotency, that he may be enabled to es-
 “ cape the Hands of his Pursuers. Give him
 “ Wings that he may avoid the Designs of all that
 “ lye in wait for his Destruction. Infuse into his
 “ Soul the Beams of thy Consolation, to uphold
 “ and sustain the weak Fabrick of his Body, that
 “ contemning all Fears, he may be able to shew a
 “ chearful and lively Countenance in the midst of
 “ present Torments, or prolonged Imprisonments;
 “ and that he may Sing and Rejoice, with a more
 “ than ordinary Exultation whatever Death he
 “ undergoes.

“ This Exorcism being finished, the Parri-
 “ cide is brought to the Altar, over which at
 “ that Time hangs a Picture containing the
 “ Story of * James Clement a Dominican Friar,

* That James Clement was accounted a blessed Martyr for his
 barbarous Murder of King HENRY the Third of France, appears
 from Spondanus, An. 1589. Sect. 17.

And that Pope Sixtus Quintus extolled this Action in an open Con-
 sistory, as a greater Miracle and Merit, than that of Judith in Be-
 heading Holophernes, we learn from Davila. Page 868.

“ with the Figures of several Angels protect-
“ ing and conducting him to Heaven. This
“ Picture the *Jesuits* shew their Cully, and
“ at the same Time, presenting him with a
“ Celestial Coronet, rehearse these Words.
“ *Lord look down, and behold this Arm of thine,*
“ *the Executioner of thy Justice, let all thy Saints*
“ *arise and give place to him.* Which Ceremo-
“ nies being ended, there are only Five *Jesuits*
“ deputed to converse with, and keep the
“ Parricide Company. Who in their common
“ Discourse make it their Business, upon all
“ Occasions, to fill his Ears with their Divine
“ Wheedles, making him believe that a cer-
“ tain Celestial Splendor shines in his Counte-
“ nance, by the Beams whereof, they are so
“ over-awed, as to throw themselves down
“ before him, and to kiss his Feet; that he
“ appears now no more a Mortal, but is trans-
“ figured into a Deity; and lastly, in a deep
“ Dissimulation, they bewail themselves and
“ feign a kind of Envy at the Happiness, and
“ Eternal Glory, which he is so suddainly to
“ enjoy. Exclaiming thus before the credu-
“ lous Wretch; *would to God, the Lord had cho-*
“ *sen me in thy stead, and had so ordered it by this*
“ *Means, that being freed from the Pains of Pur-*
“ *gatory, I might go directly without Let to Para-*
“ *dise.* But if the Person whom they imagine
“ proper to attempt the Parricide, prove any
“ thing squeamish, or reluctant to their Ex-
“ hortations, then by nocturnal Scare-crows,
“ O “ and

“ and affrightning Apparitions, or by the sub-
 “ orned Appearances of the *Holy Virgin*, or
 “ some other of the Saints, even of *Ignatius*
 “ *Loyola* himself, or some of his most celebra-
 “ ted Associates, they terrify the soon retrived
 “ Mis-believer into a compliance with a ready
 “ prepared Oath, which they force him to
 “ take, and therewith, they animate and en-
 “ courage his staggering Resolution. Thus
 “ these Villainous and Impious *Doctors in the*
 “ *Art of Murder and Parricide*, sometimes by
 “ the Terrors of Punishment, sometimes by
 “ the Allurements of Merit, enflame the
 “ Courages of the Unwary, and having en-
 “ tangled them in the Noozes of sacrilegious
 “ and bloody Attempts, precipitate both *Soul*
 “ and *Body* into Eternal Damnation.

This is the *Christian* Method by which the
Holy Society of Jesus clear themselves from their
 Enemies ; how happy then must that Nation
 be, where these *Loyolists* flourish, who will not
 permit a good King to live, and will always
 be the Directors of the Councils of a bad
 One?

And in how dismal a Situation must the
 Affairs of *Europe* be, should these Men once
 become Masters of those inexhaustible Mines
 in the *West-Indies*, which are now in the Hands
 of the King of *Portugal*. This is not so remote
 a Fear, as the Generality of Mankind may
 imagine.

imagine. For this Holy Society * is already posselt of a vast Tract of Country, called *Paraguay*, situated between *Brasil* and *Rio de la Plata*, which although originally held independent on the Crown of *Spain*, is now in a manner wholly exempt from that Jurisdiction.

The *Indians* † in this Country believe, that they can only merit Heaven by an Implicit Obedience to these ghostly Fathers, and that all Commerce or Communication with other *Europeans* is sinful. So that should a *Spaniard* or *Portuguese* enter these Territories, the best Fortune he can hope for, is that he shall be seized and carried before some *Jesuit*, who will be merciful enough to send him home again. The Apprehension that the Mission has been under for some time concerning this Settlement of theirs, was, least the King of *Spain* who granted it to them, should resume it. To prevent which, they have taught the Natives the perfect Use and Art of making not only Slings and Swords, but even of Fire-Arms and Bayonets. Many Circumstances there are, which seem to prove, that (besides Spices, Oils, *Paraguay* and other valuable Commodities) there are in these Countries large and rich Mines, of which we

* Frezier's *Voyage de la Mer sud* Vol. I. Page 468, 469.

† *Memoire sur l'Etablissement des Jesuites—aux Indes Espagnoles.*
Frezier's *Voyage*, Part II. Page 579, 580, 581, 582. 591, 592, 593, 594, 595.

cannot expect to have any certain Account, since no Body is admitted there that might be able to spy out their Strength. But whatsoever Wealth the *Jesuits* are Masters of already, it is certain, they are still grasping at more. For they have lately planted a new College near to the great Brasil Mines; which perhaps, when the World is least apprehensive of it, may be seized upon by these greedy Monks, who are so well prepared for the Performance of such an Exploit, as to be able to raise an Army of Sixty Thousand *Indians*, in less than Fourteen Days Time.

Not to detain my Reader any longer; I shall only assure him, that the Account of the Religious Orders in the Church of *Rome*, with which I have entertained him, contains in it nothing but what the Monks themselves are for the most Part my Vouchers for; and I have advanced no one Matter of Fact, but what the Authorities which I have set down in the Margin, will justify me in. And if so ridiculous a Scene of Superstition, Falshood, and Blasphemy, as that which appears in the Original and Progress of every Order, be not sufficient to create an Aversion to Popery, even in its most zealous Lay Advocates, they must have lost all Sense either of Plenty, Liberty, or Religion; and do indeed deserve to groan under that spiritual Tyranny, which they so foolishly contend for.

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642020

English Monastic Libraries.

I.

A CATALOGUE

OF THE

LIBRARY OF THE PRIORY OF BRETTON,
IN YORKSHIRE.

II.

NOTICES OF THE LIBRARIES

BELONGING TO

OTHER RELIGIOUS HOUSES.

BY

THE REV. JOSEPH HUNTER, F.S.A.

“ Recogitate nobilissimum vestri temporis magistrum Bedam presbyterum ; quale habuit in
ventute discendi studium ; qualem nunc habeat inter homines laudem, multo majorem apud
eum remunerationis gloriam. Illius ergo exemplo dormitantes excitate animos ; magistris
assidete ; aperite libros ; perspicite litteras ; intelligite sensus illarum, ut et vosmet ipsos pas-
cere, et aliis spiritualis vitæ pastum præbere valeatis.”

Ex Epistolâ Alcuini ad Fratres Wiorensis et Gyrvensis Ecclesiæ.

LONDON:

PRINTED BY AND FOR J. B. NICHOLS AND SON,
25, PARLIAMENT STREET.

1831.



TO
HENRY BOWER, ESQ. F.S.A.

DEAR SIR,

THE following Catalogue will make part of a large topographical work, now nearly completed, in the preparation of which you have cheered and aided my labours. I print it also in this form, that it may be more easily accessible to many to whom our literary history is an object of greater interest than our topographical history. I have added a few notices of other libraries of the same class, to invite the public attention to a much-neglected department of our antiquarian literature.

So trifling a matter as this Catalogue will have a value in your eyes, to whom nothing is indifferent which can in any degree illustrate the history or the condition of our ancestors. It will have another value, from its connection with Worsborough, a place which has, for more than two centuries, been benefited, both in piety and good letters, by the liberal foundations of one of your kindred. And I have much satisfaction in the thought that this pamphlet is a small but enduring memorial of that high respect and esteem with which I am

Your truly obliged friend,

And very faithful Servant,

Bath, Nov. 24, 1830.

JOSEPH HUNTER.

PREFACE.

THE Priory of Bretton was founded in the reign of Stephen, or early in the reign of Henry the Second, by Adam the son of Swein, the son of Ailric. This was a Saxon family, one of the very few who were allowed to hold lands of any considerable extent under the Norman chief lords. He placed it in a retired situation, on the banks of the river Dearne. It was remote from any of the great seats of population; and Bretton may have been one of those "desolate places," the remoteness of which from the scenes of human concourse contributed to reconcile Bale to the dispersion of the libraries collected in them. It was a small foundation; and there is nothing remarkable in its history. A struggle for independency, which it long maintained with the house of St. John of Pontefract, on which the founder had made it dependent, is almost the only peculiar circumstance. It had its succession of priors and other monks till the time of the dissolution of all the monastic foundations; but it does not appear that any of them attained celebrity beyond the walls of their own monastery.

Immediately on the dissolution of the society who inhabited it, the buildings of the monastery were granted to Wil-

liam Blitheman; the same person, no doubt, (for the name is a remarkable one,) on whom Mr. Raine has affixed a note of infamy for his depredations on the church of Durham. Blitheman immediately proceeded to take down the beautiful church of Bretton, which he sold piecemeal to any person who would purchase of him a window or a door-way. The grant of the *site* of a monastery appears to have conveyed, not only the buildings, but the furniture, unless there was a reservation of it; so that the libraries would probably pass into the hands of those worldly and avaricious men who were the original purchasers of the monasteries. Blitheman was not a man to value books. What he did respecting the Bretton library we know not; but as late as 1558 it seems to have been in an entire state, and then in the care of certain ecclesiastics, who were connected with the house before its dissolution, and who still lingered near the scenes of their happier days. Certain it is that a catalogue of the books was made in that year, and entered in a chartulary which was written then, or not long before.

Complete catalogues of the libraries of the English religious houses are very rare remains of the middle ages. Hearne printed a catalogue of the Glastonbury library, but it was one made as early as 1247. The catalogues of the books which belonged to the houses of Peterborough, Leicester, and Reading, are also printed. Beside these, catalogues of the libraries of the monastic foundations of Deping, Ramsey, and St. Martin's of Dover, are known to be in existence. It is possible that

other catalogues may be found, as we are by no means at the end of our discoveries in the monastic chartularies.

These catalogues contain of course the best account which we possess of the stores of early literature which were repositied in the libraries of the monasteries, and consequently of the books to which our ancestors of the middle ages had access. Next to these are the invaluable notices of Leland. He went under a royal commission to visit the monasteries, not to spy out their wealth, but to look into their libraries with the eye of an antiquary, an historian, and a scholar. His manuscripts contain numerous notices of the books which he found in them, and often copious extracts. These extracts are of great value, as some of the manuscripts themselves have perished, and form the substance of his *Collectanea de Rebus Britannicis*, published by Hearne. Beside what we can learn from Leland and the existing catalogues, there is little to be recovered. The whole of what could now be collected on this subject would lie in a small compass. It is to be desired that what still remains in manuscript should be brought to light, and that what is to be found in our printed literature should be collected. We should then know with greater certainty how far the English character received impression from the wisdom of former ages; for, beside the libraries of the monasteries, there were scarcely any other. Forgotten names would be recovered, and our imperfect catalogues of English writers be rendered less incomplete.

The library of Bretton consisted of about 150 distinct

works. Some were printed books, but by far the greater part were manuscripts. To us, who are accustomed to reckon the books in even ordinary libraries by thousands, this appears a very small number. The donation of Humphrey duke of Gloucester to the University of Oxford, however, was considered a donation truly princely, and yet it did not extend beyond 129 volumes. The library of Deping consisted but of 23 books. It is somewhat surprising that the monks of Bretton, in their retired abode, should have accumulated so many; and perhaps some of the books in this list may have been the spoils of other libraries, collected between 1534, when the house was dissolved, and 1558, when the catalogue was made. The cost of 150 works, if they were all manuscript, must have been great. We can scarcely estimate the labour required to produce them at less than twenty pounds for each volume, taking the large and the small together.

On comparing the Bretton catalogue with that of other religious communities, we find the libraries of the English monasteries composed of very similar materials. They consisted of—

1. The Scriptures; and these always in an English or the Latin version. A Greek or Hebrew manuscript of the Scriptures is not found in Leland's Notes, or, I believe, in any of the catalogues. In Wetstein's Catalogue of MSS. of the New Testament, only one (Codex 59) is traced into the hands of an English community of religious.

2. The Commentators.

3. The Fathers.
4. Services and Rituals of the Church.
5. Writers in the theological controversies of the middle ages.
6. Moral and devotional writings.
7. Canon-Law.
8. The Schoolmen.
9. Grammatical writers.
10. Writers in mathematics and physics.
11. Medical writers.
12. Collections of epistles.
13. The middle-age poets and romance-writers.
14. The Latin classics.
15. The Chronicles.
16. The historical writings of doubtful authority, commonly called Legends.

Most of the manuscripts which composed the monastic libraries were destroyed at the Reformation. Bale, writing about fifteen years after the suppression of the monasteries, says, "I know a marchaunt-man that boughte the contentes of two noble lybraryes for XL shyllinges pryce, a shame it is to be spoken. Thys stuffe hath he occupied in the stede of graye paper by the space of more than these x yeares, and yet he hath store ynough for as many yeares to come. A prodygyouse example is this, and to be abhorred of all men which love their nacyon as they shoulde do." And in another place he says that the choicest manuscripts were often torn to pieces in the houses of the persons who bought the monasteries of the king, or were sold by them to grocers and dealers in soap to wrap up their wares. Others were sent over the

sea to be used by the bookbinders, “not in small nombre, but at tymes whole shyppes full, to the wonderynge of the foren nacyons.” Bale, who says that he could scarcely write of the dispersion of these libraries without tears, has a sensible proposal, that there should be established “in every shire of England one solemyne [solemn] lybrary, for the preservacyon of noble workes and the preferrement of good learnynges in our posterytè.” Something of this kind might even now be done for the provinces by government, if governments can be allowed any leisure to attend to affairs such as these. We are far behind, in this respect, the nations of the continent. It is much that the reformers did nothing to preserve the treasures of ancient learning; for there were among them a few men who understood the value of it. But a great part of the work was carried on by ignorant zealots; and the remark of the eloquent writer of the *Essay on Sepulchres*, is but too just, that the age of the Reformation “was signally a period in which a plot was laid to abolish the memory of the things which had been, and to begin the affairs of the human species afresh.”

A good book contains the best thoughts of the finest minds, and no where can we find the result of so much labour lying within what is so manageable a bulk. Many might have deserved preservation, as exhibiting what was the literal character used in successive ages, and thus assisting to determine the age of manuscripts of far greater importance than themselves. Even those which we now esteem of the least

value would have remained sensible and evident proofs of what was the kind of reading in the middle ages, and what the extent of knowledge on important points; which might enable us to set a just value on the opinions of the men of those times, whenever they are to be put in opposition to the opinions of a more enlightened age. The commentators, the schoolmen, the theologians, have thus an historical value; and I see not how the history of any science is to be conducted through the middle age period, but by the assistance of the works of science of the middle age writers, though the contents of them, as works of science, may have now become of little value. It is perhaps fortunate for biblical literature that scarcely any manuscripts of the Christian scriptures in the original tongue, the most important of all, had found their way to England; but we cannot but regret that so many copies of the Latin version perished; some of which were of the highest antiquity, and had an additional value from the circumstance of their connection with some venerable name in the early history of Christianity in Britain. The Red Book of Eye was the very copy of the Gospels which had belonged to Felix. The loss of every manuscript of a classic subtracted something from the evidence of the integrity of the text of that writer, if something was not also lost of that integrity itself. And not a Chronicle could perish, by which the world lost not the knowledge of some fact in our public history; and facts, like experiments in physics, never lose their value.

The Bretton books were in 1558 at the little village of Worsborough, a few miles from the Priory, famous as the birth-place, in later times, of Dr. Obadiah Walker, the learned master of University-college, Oxford, and of Edith the mother of Pope, whose memory he has so effectually and affectionately saved from oblivion. The chartulary which contains the catalogue is preserved in the library of a neighbouring family, and is perhaps the only book of this collection which has escaped the common fate of the monastic libraries.

I.

CATALOGUE

OF THE

LIBRARY OF THE PRIORY OF BRETTON,

1558.

Isti Libri quorum tituli sequuntur modo sunt infra domum Willielmi Brown, quondam Prioris de Monke Bretton, xxi die Julii, anno salutis nostræ M.D.L.VIII^o. sumptibus ipsius empti.

Imprimis, Vetus et Novum Testamentum ; translate Hieronymo. Opera Hugonis Cardinalis super totam Bibliam, in sex voluminibus distincta.

Ludolphus de Vitâ Christi cum Expositione Evangeliorum totius anni.

Divus Augustinus super Epistolas Paulinas. Collectore Venerabili Bedâ.

Jacobus de Valentia super Psalterium.

Sermones ; Thesauri novi de Tempore.

S. Meffreth, alias Hortulus regia de Tempore.

S. Joh'is Nider, tam de Tempore quam de Sanctis.

Sermones parati.

- S. Vincentii de Valentia, de Tempore, in II voluminibus.
 Sermones de Sanctis.
 Sermones Pomerii Phelberti de Sanctis.
 Destructorium Vitiorum.
 Preceptorium Joh'is Nider, cum Expositione.
 Historia Scolastica, et Historia Ecclesiæ.
 Summa Angelica.
 Hematarius Doctorum, tam de Tempore quam de Sanctis: opus
 valde notabile.
 Cathena Aurea Sancti Thomæ Aquinatis super Evangelia.
 Opus regale de Persecutionibus Ecclesiæ.
 Sermones Meillardii dominicales et quadragesimales.
 Anima fidelis: Sermones quadragesimales.
 Revelationes Brigittæ Virginis.
 Figuræ Bibliæ.
 Gerson de Imitatione Christi.
 Legenda Anglicana.
 Legenda Aurea, in Englysche.
 Flowr of Comaundments.
 The Pylgramage of Perfeccyon.
 Gesta Romanorum cum Morali[za]tionibus.
 Methodius et Mawdewall.
 Cronica Cronicorum.

Libri sequentes sunt in Camerâ Thomæ Wilkinson et Ricardi Hinch-
 clyf apud Worsburgh, anno et die quibus suprascriptis, et fuerunt
 ex dono et sumptibus Thomæ Frobyseer, quondam sub-prioris mo-
 nasterii supradicti.

Nicholaus de Lyra super totum Vetus Testamentum, in quatuor
 libros distinct'.

Opera Divi Chrysostomi, duo volumina præclara.

Dictionarius, per Fratrem Petrum Barcharii editus, in tres libros dis-
 tinct', ordine alphabetico.

Divi Augustini de Civitate Dei Libri duo et viginti, cum Commentariis et Additionibus necnon Theologicis veritatibus Francisci Maronis, in uno volumine.

Idem Augustinus super Johannem Evangelistam.

Tercia pars Operum Sancti Ambrosii.

Nicholaus de Gorram super Epistolas P.

Bruno super easdem Paulinas Epistolas.

Ludolphus super Psalterium.

Expo. D. Joh'is Hyspani de

Sermones Discipuli.

Sermones dicti Biga Salutis: perutiles.

Ser. Nicholai Denusiæ de Dominicis et Sanctis.

Magister Sententiarum cum Conclusionibus.

Rationale Divinorum.

Opera Augustini.

Tractatus de reparatione Humani Generis.

Casus longi Bernardi super Decretales.

Regula Beati Benedicti cum commento.

Alius Liber Introductorius pro Novitiis, de ritu et ceremoniis Religionis: collectore Thomâ Frobisier, sub-priore R. Tyckyll. [*sic.*]

Tractatus de profectu Religiosorum.

Reformationis monastici Vindiciæ.

Clementis P. P. v. cum Extravagantiis Joh'is P. P.

Lavacrum Conscientiæ.

Benedictina, sive Constitutiones Bened. xii.

Boetii de Consolatione Philosophiæ, v. l.

Scala Perfectionis.

Schepard Kalendare.

Libri sequentes sunt Thomæ Wylkynson, alias Bolton, et in eâdem camerâ apud Worsburgh remanent' die et anno ut supra.

Domini Hugonis Cardinalis Postilla in IIII^{or}. Evangeliorum apices.
 Thomas Tertius, Collectanea Venerabilis Bedæ Presbyteri, Epistolas Divi Pauli continens.

Eximii Joh'is Damasceni de Fide Orthodoxâ.

Explanationes Roberti Holcote in Proverbia Salomonis.

Nicholai de Orbellis super Sententias Compendium.

Guillelmus Worringtonus super Sententiarum libros 4.

Sermones Gabrielis Berleti tum 40^{les} tum de Sanctis.

Postillationes super Evangelia et Epistolas per universum annum.

Novum Testamentum: Erasmo translate.

Quodlibetales Questiones Sancti Thomæ Aquinatis.

Albini, Caroli Magni in Genesim Questiones.

Grammatica Joh'is Dispanterii.

Gram. Petri Pontani.

Walgaria viri doctissimi Horman. [*sic.*]

Colloquium Erasmi.

Libri qui in paginâ sequenti sunt depicti fuere Richardi Hynchclyff, alias Woollay, sumptibus ejus et manu acquisiti: et sunt modo apud Worsburg in camerâ predictâ suâ, anno a Christo nato M.D. LVIII^o die vero XXI^o Julii.

Vita Christi ex Medullis Evangelicis, collecta per Ludolphum ex Saxonia.

Historiarum Domini Antonini Archipresulis Florentini: totam seriem Veteris et Novi Testamenti, necnon omnium fere Sanctorum vitas breviter illucidant'.

Onus Ecclesiæ: Autore Johanne Clemens, de VII Ecclesiæ statibus abusibusque eisdem gravissimis et futuris calamitatibus eidem ingruentibus, ex Sanctorum Propheciis solidissimisque scripturis luce clarius enarrans.

Opuscula Divi Augustini Hipponis Episcopi.

Opera melliflui Doctoris Bernardi.

Rosetum exercitiorum spiritualium per venerabilem patrem Joh'em Mauburnum.

Decretum Gratiani.

Scholastica Historia.

Omelia Beati Gregorii Papæ super Ezechielem prophetam; et libri officiorum sapientissimi Ambrosii: ambo in uno volumine.

Manipulus Florum.

Polleantheon: Opus suavissimis floribus exornatum, tam de Novo quam de Veteri Testamento, et Dicta Doctorum.

Epistolæ Beati Hieronymi.

Sermones Nicholai de Blonis, de Tempore et Sanctis, multas hereses confutantes.

Opus aureum Antonii de Gislandis; Expo. Evangeliorum, in quadruplici sensu continens, cum octo millibus questionibus.

Postellæ, sive Expositiones Evangeliorum ac Epistolarum, totius anni.

Elucidissima in Divi Pauli Commentaria, Dionysii Carthusiani: et Vita Auctoris simul: et operum ejus Cathologus.

Sermones parati.

Stellarium Coronæ benedictæ Mariæ Virginis.

Dictionarius Pauperum; et Figuræ Bibliæ: ambo in uno libro.

Enchyridion Pietatis Amatorum: ex variis sanctorum Patrum scriptis confect'.

Compendium Theologicæ Veritatis: Paradisus Animæ Alberti Magni: et Transitus Beati Hieronymi: ac Liber Curæ Pastoralis Gregorii Papæ. Hii quatuor tractatus in uno volumine.

Margarita Philosophica; vii Artium liberalium præcipua elucidans.

Speculum Vitæ Humanæ; viz. Statuum Commoda et Pericula exactissime describens.

Vetus et Novum [Testamentum], traductore Hieronymo, in duobus voluminibus manualibus.

Magister Sententiarum.

Sanctus Thomas de Aquino super Magist. Sententiarum, iiii volumina.

Aliud opus super Sententias egregium, quod Resolutio Theologorum merite dicitur.

Libri Ethimologiarum Isidori Spalensis Episcopi.

Ambrosius Calepinus, Latinarum et Græcarum Dictionum Interpretes perspicacissimus.

Mammotrectus totius Bibliæ et aliarum quæ in ecclesiâ recitat. partium difficilium significantius accentia per genera insinuans. [*sic.*]

Consolatorium Theologicum Joh'is de Tambaco.

Opus aureum de Veritate Contritionis, per fratrem Joh'em Ludovicum Vivaldum de Monte Regali.

Lavacrum Conscientiæ, cum tractatu de arte beate vivendi et bene moriendi.

Manuale Confessor. Joh'is Nider; et Libellus de morali ejusdam Nider : ac Libellus de Regimine Rusticorum.

Libellus in quo continentur sex [tractatus], videlicet, de Justiciâ concomitativâ; Consolatorium Conscientiæ; Tractatus de Corpore Christi; De Juditiis: Confessionale Sancti Thomæ; et Elegantiarum xx precepta.

Alius Liber in quo continentur hii tres: 1^o, super Psalmum 'Miserere' explanatio; secundum, Horologium Devotionis: tertio, de Castitate Sacerdotum.

Flores Evangeliorum et Dominicalium Odonis Cat'.

Alius Liber, in quo continentur hi tres: primo, unius articuli Dissolubilitatem Matrimonii contingentis; secundo, Pia Exhortatio Romæ ad Germaniam, per Joh'em Cochleum: tertio, Joh'is Ditembergii de Votis Monasticis, contra Lutherum.

Preceptorium Nicholai de Lyra.

Soliloquium Bonaventuræ de IIII exertitiis.

Epistolæ Marsilii Sicini Florentini: et Lactantii Firmiani de Divinis Institutionibus. Hi VII omnes in uno volumine.

Illustrium virorum Epistolæ; videlicet, Angeli Politiani, Joh'is Pici Miranduli, et aliorum plurimorum.

Libellus Epistolarum quas Correctoria vocant.

Gesta Romanorum.

Opusculum de Doctoribus et eorum privilegiis.

Aurora, totam ferme Bibliam usibus complectens.

Proverbia Salomonis.

Summa Joh'is Bellet.

Regula Sancti Augustini.

Duæ Regulæ Sancti Benedicti, cum Dialog' Beati Gregorii.

Venerabilis Bedæ Presbyteri de Temporibus.

Musica Monachorum Joh'is Norton, Prioris de Monte Gratiae.

Item, Libri sequentes de Phisicis fuerunt ejusdem Richardi Hinchclyff.

Liber Canonis quem Princeps Abohali edidit: translatus a Magistro Girardo Tremanensi.

Ortus Sanitatis; de Herboribus et Plantis; de Animalibus et Piscibus.

Luminare majus, Medicis et Aromaticariis necessarius.

Regimen Sanitatis Magnimi Mediolanensis Medici: Secreta Hypochratis: et tractatus de Vivis, a Magistro Arnolde de Media Villa editus. Omnes hii in uno libello.

Macer de Herbarum viribus.

Regimen Sanitatis Salernitatum.

Lumen Apoticorum.

Diete universale et particulare Isaac.

Constantius de medendis egritudinibus.

Alii III^{or} Libelli, propriâ manu exarati, quorum unus extractus verbatim ex Joh'e de Vigo, exar': alii vero ex Mess et aliis. [*sic.*]

Libri Grammaticales et ad idem spectantes sunt hii.

Roberti Whittingtoni Editio.

Joh'is de Garlandia tam Synonima quam Equivoca.

Epistolæ et Orationes.

Colloquium Erasmi.

Elegantiae Terminorum: et Cato cum commento.

Seneca moralissimus cum commento.

II.

NOTICES

OF THE

LIBRARIES OF OTHER RELIGIOUS HOUSES.

Leland had his Commission in 1533, to search after “England’s Antiquities, and peruse the libraries of all cathedrals, abbies, priories, colleges, &c.; as also all places, wherein records, writings, and secrets of antiquity, were repositied.” All that we now know of the results, as respects the libraries, is in the *Collectanea*, mixed with other matter. The notices which follow of the Monastic Libraries, are to be understood to be derived from the labours of Leland, if no other authority is mentioned.

ABBOTSBURY.

Six works, all theological, are noticed by Leland. Among them is a fragment of a Saxon version of the Old Testament.

ABINGDON.

The library of this house had an imperfect copy of the *Antiocheidos* of Joseph of Exeter, (called *Britannus* by Leland) a poem which Camden supposed to be lost. See *Remains*, p. 313. Two other books are mentioned.

BARDNEY.

Here Leland found an old Chronicle, in English; a Life of St. Oswald, in verse; Commentaries, of Bede on the Acts of the Apostles, of Isidore on the Old Testament, of Anselm on the Epistles of Saint Paul, and of Pompey upon Donatus.

BARNWELL.

Leland has given extracts from two anonymous Chronicles which he found in this house. There were also the Chronicle of Hugh de St. Victor, two books of Epistles of Symmachus and Cassiodorus, a treatise *Contra inanem nobilitatem*, and a work, partly verse and partly prose, by Alexander Nequam or Necham, entitled *Prometicus*.

BATH.

Leland speaks in his work *de Scriptoribus*, of the monks of Bath possessing books which had been given to their house by king Athelstan. In his *Collectanea* we find only six books mentioned, two of which were works of Galen, and a third a treatise on Fevers, from the Arabic. There was also the *Isagoge* of Joannicius,* the *Hipognosti-*

* Adelard, who is the glory of this house, translated from the Arabic a work described as “*Isagoge minor Japharis Mathematici*,” a copy of which is in the Bodleian Library, No. 1669, Digby 68. The other Arabic translation in the Bath library was no doubt by his hand. Adelard has the high honour of being the first who brought Western Europe acquainted with Euclid’s Elements, which he translated into Latin from an Arabic copy, nor was it till ages after, that the Greek original was known in these parts of the world. Adelard was contemporary with Henry I. and with John de Villula, a great benefactor to Bath.

con, a poem by Laurence of Durham, a writer of the 12th century, and the Commentaries of Cæsar. Works in Medical Science were to be expected in such a place as Bath.

BATTLE.

Nineteen books are named by Leland. Among them is the Chronicle of Jordan Bishop of Ravenna, perhaps the same which is mentioned by James as being in his time in the library of Bennet College, Cambridge. See Vossius, *de Historicis*, p. 788. Here were also works of Bede and Alcuin, the Topography of Wales and Ireland by Giraldus, the Itinerary of Antonine (which was defective in the part relating to Britain), and a Chronicle of William de la Lee, who seems to have been a brother of the house. The rest were theological.

BEAU-LIEU.

In the library of this house were the Lives of Anselm and Wilfrid; Claudian *De statu animæ*; several Commentators; and a few other works.

BRISTOL.

All that Leland has told us respecting the libraries of this city is, that the Augustinian Canons had the *Topica* of Cicero, and the Chronicle of Ivo.

BUKFAST.

The library of this house abounded in the Schoolmen. There was a copy of Trivet's History, from the Creation to the birth of Christ; and of a Commentary, by the same author, on Seneca's Tragedies.

BURLINGTON.

Here was a large collection of the works of Robert the Scribe, who was the fourth prior. There were also several other theological works, and a Commentary on the Almagest of Ptolomy.

BURNE.

Leland mentions only one book, a little History of Britain.

BYLAND.

Four theological works only.

CAMBRIDGE.

Leland gives a long catalogue of books in the greater and the less public libraries, and in the libraries of the colleges. There were houses at Cambridge of three of the orders of friars, the Augustinians, the Dominicans, and Franciscans. Each had its library. That of the Augustinians contained only Schoolmen and Divines. The Dominicans had an English version of the Scriptures; Bartholomeus; a Commentary of Trivet on Valerius *De non ducendâ uxore*. In the library of the Franciscans were 127 Epistles of Bishop Grosteste, with others.

CANTERBURY.

The great monastery of St. Augustine had many books. Leland calls Philippus *super Job*, "liber venerandæ antiquitatis." Here were several of the works of Alcuin; Bede *de arte metricâ*; Isidore *de naturâ rerum*. There was also a copy of Terence, and the *Ænigmata* of Tatwin and Aldhelm.

Leland has preserved also a catalogue, or extracts from it, of what he calls the *Bibliotheca Cantuariensis*. It consists of 65 articles, the most curious of which are: *Historia Anglicana vetus, apud Talebotum*; * *Chronica Jordani Episcopi Ravennaten. de rebus gestis Gothorum*; *Itinerarium Antonini*; *Suetonius*; *Chronica Eusebii*; *Chronica Gervasii*; *Historia Hibernica, autore Giraldo*; *Historia Radul-*

* This was doubtless Robert Talbot the friend of Leland, who wrote also a Comment on Antonine, concerning whom see Pitz, p. 737.

phi de Diceto ; Liber Aluredi de custodiendis accipitribus ; Liber Soratii Medici ad Cleopatram reginam, de Mulieribus ; Historia de lege et naturâ Saracenorum ; Joannes Sarisbiriensis de statu curiæ Ro. ; Athelardus de natural. quest. secundum Arabicos.

We have also notices of other books to be found in the libraries of this ancient seat of learning and religion. They are for the most part Commentaries and Theological works.

CASTLE-ACRE.

Works of Quintilian, Boetius, Bede, and others.

CERNE-ABBAS.

This house was of Saxon foundation. Leland speaks of an antient manuscript in the library relating to Saxon History ; and of a life of St. Edwold.

CIRENCESTER.

The library of this house contained many of the writings of Alexander Necham, who had a high reputation in the middle ages. Leland says that he was the sixth prior of this house, a fact in his history not mentioned by Pitz, p. 298. The other books named by him are theological.

COGGESHAL.

In the library of this house was a copy of Ailred's Life of David King of Scotland ; also Godard *De triplici modo computandi* ; Stephen Langton *De Pænitentiâ* ; and a Commentary on the Pentateuch by Odo, whom Leland calls, "Theologus exactè eruditus."

COLCHESTER.

The monks of this house had for their recreation, "omnes fere Latini poetæ." There were also the History of the Normans, by Dudo,

a writer of the 10th century; the works of Paul Winfrid, an historian contemporary with Alcuin; and the *Cosmography* of Ethicus.

CROYLAND.

It can be but a small part of the library of this learned society which is mentioned by Leland. They had Fulcher, Turpin, and a history of King Richard, in verse; two Commentators; and Dymmoc against Wickliffe.

DEPING.

A catalogue of twenty-three books, which formed the library of this house in the middle of the 14th century, may be seen in the *Monasticon*, new edition, IV. 167.

DOVER.

A complete catalogue of the books belonging to the house of St. Martin, as they stood in 1389, is now in the Bodleian Library, marked Bodl. 920. Leland saw here Apuleius *de Deo Platonis*, and a little history of the town.

DUNKESWELL.

The Epistles of Symmachus.

DUNHOLME.

This house had several of the works of its own prior Laurence; Trivet's Commentary on the Metamorphosis; a History of King Pepin; and a few others.

EVESHAM.

Here were several works of Adam, who was the abbot in the time of king Henry II.; a Commentary on the Timæus of Plato; a work of Apuleius; with the History of Paul Winfrid, and Fortunatus, another Italian historian of about the same age.

EXETER.

Two libraries are mentioned by Leland, that of the Canons, and that of the Predicants. The former appears to have been the more extensive. It contained several of the works of Roger Bacon; a Tract of Wickliffe, and another by a writer against him; the Chronicles of Ivo; the Itinerary of Anthony the Martyr from the Holy Land; and many others named by Leland. Among the books of the Predicants, which were schoolmen and theological, was the Harmony of the Gospels by Clement of Llantony, for which see Pitz, p. 232.

EYE.

Here was preserved a truly venerable volume, called The Red Book of Eye. It was used in the time of Leland as the book on which oaths were administered in that part of the kingdom. It was a copy of the Gospels, and the tradition of the house was that it had formerly belonged to Felix, whom Sigebert, king of the East Angles, had made the prelate of his kingdom, and seated at Dunwich. He died A.D. 647. It was written in the uncial letter; “litteris majusculis Longobardicis.” *Coll.* IV. 26. These monks had also Fulcher’s History, and a Map of England.

EYNSHAM.

Henry of Huntingdon; Prosper; and William of Malmesbury, on the Lamentations of Jeremiah.

FEVERSHAM.

Giraldi Cambrensis Topographia, Solinus, a Chronicle of William of Malmesbury, and four other books.

FORD.

The works of John, its own abbot. *Isidore de Viris illustribus*, and a few others.

FOUNTAINS.

Seven works of Divines and Schoolmen.

GISBURN.

Four works of the schoolmen.

GLASTONBURY.

“ Eram aliquot ab hinc annis Glessoburgi Somurotrigum, ubi antiquissimum simul et famosissimum est totius insulæ nostræ cœnobium, animumque longo studiorum labore fessum, favente Richardo Whittingo, ejusdem loci abbate, recreabam, donec novus quidam cum legendi tum discendi ardor me inflammaret. Supervenit autem ardor ille citius opinione. Itaque statim me contuli ad bibliothecam, non omnibus perviam, ut sacrosanctæ vetustatis reliquias, quarum tantus ibi numerus quantus nullo alio facilè Britanniae loco, diligentissimè evolverem. Vix certè limen intraveram, cùm antiquissimorum librorum vel solus conspectus religionem nescio an stuporem animo incuteret meo, eâque de causâ pedem paululum sistebam. Deinde, salutato loci numine, per dies aliquot omnes forulos curiosissimè excussi. Inter vero excutiendum, præter alia multa admirandæ vetustatis exemplaria, reperi fragmentum historiæ à Melchino scriptæ, &c.”

These are the words of Leland in his *de Scriptoribus*, p. 41. In his *Collectanea* we have a list of thirty-nine works belonging to this library, among which are *Grammatica Euticis*, a book which had been the property of St. Dunstan; a life of St. Wilfrid by Stephen the presbyter; another, in verse, by Archbishop Odo; Trivet's history; Rabanus Maurus (who is in many other libraries); *Ænigmata* of various authors; the Saxon version of Orosius; *Dictionarium Latino-Saxonicum*; Hegesippus; St. Victor; the writings of William of Malmesbury, relating to Glastonbury.

Hearne has printed in the Appendix to his *John of Glastonbury*, a complete catalogue of the library as it stood in 1247, p. 423—444.

The monks of Glastonbury were very active in the Scriptorium. Tanner has printed a list of books written in this house during the presidency of one abbot. They amount to fifty, and many of them were works of great extent. *Notitia*, pref. p. 69.

GLOUCESTER.

Twenty works are mentioned by Leland, chiefly divines and schoolmen. The *Panormia* of Osbern, a monk of Gloucester, a vocabulary, which Pitz calls “*ingens opus*,” was amongst them.

GUILFORD.

A Life of St. German, and two others.

HARTLAND.

A medical volume; and another by Robert de Cricklade, prior of Oxford. *Coll.* IV. 153. See also p. 148.

HELY.

Eight books only are mentioned by Leland, among which is a copy of Vitruvius and of Antonine’s Itinerary.

HENTON.

The following books are specified in an indenture of the year 1343, as having been lent by the prior and convent of Henton, to another house.*

* This curious chart, curious on account of its contents, and as showing an unobserved usage of the Monasteries, has never before been printed. I owe the knowledge of it to the Collections of sir Thomas Phillipps, a gentleman who, with the spirit of a Bodley, a Cotton, or a Harley, and deserving, like these illustrious men, the respect and gratitude of his country, has brought together a collection of the manuscripts of the Middle Ages, such as never before was assembled in private hands. It is far from being improbable that amongst the thousands (for thousands there are) of the manuscripts which he has brought to our shores, may be some of the contents of those “ship-loads” mentioned by Bale, which were sent abroad on the suppression of the English monasteries.

Two books of Homilies, to be read in the Refectory.
 The four Gospels.
 The Meditations of Anselm.
 The *Enchiridion* of Saint Sixtus.
 A treatise by Peter Cluniacensis.
 Life of John the Almoner.
Flores et Magna Glossa Psalterii.
 The Meditations of St. Bernard.
Quendam libellum inter Orosium et Augustinum ; et Templum Dei.
 Life of Paul the Hermit.
 Excerpta from the Lives of St. Anthony, St. Hilarion, and St. Sylvester.
De orto Pilati.
Libel. de Manipul. flor.
Dialogus S. S. Gregorii et Augustini.
 I Legend. totius anni, abbreviat.
 Primar. Ecclesiast. et II Primar. Puerorum.
 A Breviary.
 Liber qui sic incipit, " Qui bene præsunt presbyteri."
Stimulus Amoris, et multa alia edificatoria de manu Domini Will. de Colle.

The engagement to restore these books was formally drawn and sealed.

HIDE.

Ænigmata Simposii.

JOREVAL.

Here Leland found a copy of Nennius, the Chronicle of the Abbey, and a book of Homilies.

KEYNSHAM.

Here were two works of William of Malmesbury, and the Lives of Elfege and Aldhelm.

KIRKHAM.

A Life of Walter Espec the founder, written by Ailréd, abbot of Rievaulx, was preserved in the library of this house; a book of William of Malmesbury *de Legibus*; and the Decrees of Anselm.

LAUNDE.

Pliny the Second *de re medicâ*, the Chronicle of Isidore, and another work, are mentioned by Leland.

LEICESTER.

Six manuscripts only are mentioned by Leland; but the best information respecting this library may be seen in Mr. Nichols's *History of Leicestershire*, where the entire catalogue may be found.

LETLEY.

Rhetorica Ciceronis.

LLANTHONY.

Here was a copy of Terence, a classic which occurs perhaps more frequently than any other. Leland calls it a "vetus Codex." Here was also a copy of the works of Sidonius Apollinaris.

LONDON.

The notices of the libraries in London by Stowe are less numerous than might be expected from the turn of mind of that writer. Leland has ample notices of the books repositied in six libraries, viz. those of St. Paul's, St. Peter's, the Franciscans, Predicants, Carmelites, and Augustinians.

In St. Paul's Library were William of Malmesbury, and numerous theological works, among which were many relating to Wickliffe. In what he calls the *Bibliotheca Petrina* (distinguished by him from the

Bibliotheca Petrina of Westminster) he has taken notice of only four Schoolmen.

In the library of the Franciscans, among a great assemblage of Divines and Schoolmen, were The Life of St. Edward the Martyr; the History by Ivo; the History by Sigebert the Monk; and *Chronica Martini*. The library of the Predicants was of the same character; as were also those of the two other orders of Friars. The Carmelites had, however, a very antient copy of Solinus; the History of the Normans by Dudo; and Macrobius. A copy of the *Problemata* of Adelard in the Predicants' library had been greatly injured.

MALMESBURY.

Leland mentions twenty-four books which he found in the library of this ancient and learned foundation. None of the historical writings of William of Malmesbury are named except his life of Aldhelm. There are Commentaries by him on the Gospels and the Lamentations; Juvencus, a poet; the works of Fortunatus, in verse; a Life of Paternus; a work of Apuleius; the Epistles of Alcuin. The rest are for the most part Fathers and Divines.

MONTACUTE.

Paschasius de septem sacramentis.

NEWBURGH.

Leland enquired in vain here for the Chronicle of William of Newburgh, who was a canon of this house. He was shown a Commentary upon the Canticles by the same writer.

NORWICH.

He found several libraries existing in this city. The *Christicolæ* had several historical works, as *Flores historiarum*, the works of Martin the historian (q. Martin of Alnwick?), Giraldus on the History of Ireland, and the Life of St. William. The *Computus Roberti Lin-*

colniensis, the Pantheon of Godfrey of Viterbo, and Trivet's Commentary on Augustine, are the other books specified by Leland.

At the Predicants he notices only three works, all theological. At the Franciscans a geographical work by Roger Bacon. And at the Carmelites several mathematical works and classics; as the *Questiones naturales* of Adelard; Euclides *de oculo* and *de visibus*; *Geometria Wiberti pseudo-apostoli*; Nicholas de Linnea *de judiciis*, &c. The classics were Suetonius and Terence, the latter a "vetus codex," Apuleius *de Deo Socratis*, with two treatises of Aristotle. There were also Albritius *de origine Deorum*, an *Historiola* of Ailred of Rievaulx, and a few other books.

Some of the books had been stolen from the Carmelites' library, when Leland was at Norwich. We have special testimony to the fate of the books which remained. "I have bene also at Norwyche," says Bale, "oure seconde cytie of name, and there all the library monumentes are turned to the use of their grossers, candel-makers, sope-sellers, and other worldly occupyers; so studyouse have we ben there for a comen wealth, and so careful of good lernyng. O negligence most unfryndly to our nacion! I woulde have bene sory to have uttered so obscure a facte, had not the ungentilnesse of the thing required it, to the warnyng of them whiche shall come after, for doying the lyke to the hinderance of the realme."

OSENEY.

Ivo's Chronicle; a work *de cessatione legalium*; Lives of Saint Jerome, Saint Frediswith, Saint Winifrid, and of archbishop Odo, of which the Life of St. Jerome was by Dr. Thomas Gascoign, are all the books noticed by Leland in the library of this little foundation.

OXFORD.

The catalogue of books in the public library, and in the libraries of the colleges, fill several pages of the *Collectanea*. The Carmelites and the Predicants had each a house at Oxford, and each had a few

books; but none of any peculiar interest. The Franciscans had also a house and a library, but no books in it. Leland's remark is curious: "Apud Franciscanos sunt telæ aranearum in bibliothecâ, præterea tineæ et blattæ, amplius, quicquid alii jactent, nihil, si spectes eruditos libros. Nam ego, invitis fratribus omnibus, curiosè bibliothecæ forulos omnes excussi." He seems to have found some difficulty in acting under his commission.

PERSHORE.

A Comment by Bede on the Proverbs and Apocalypse, and Elfric's Grammar Latino-Saxonica.

PETERBOROUGH.

It is a very imperfect notice of the library of this house which is given by Leland. He enumerates only *fifteen* works, of which the historical are only the following: *Passio Sanctorum Wolfadi et Rufini, filiorum Regis Wolpheri*; *Vita S. Eustachii carmine heroico*; *Liber Epistolarum Gulielmi de Semperingham*; *Vita Gisleni episcopi Græci*; *Vita Felicis, eleganti carmine scripta*; *Ferculphi Historia*; while the Catalogue printed in Gunton's History of Peterborough Cathedral contains many hundreds.

PLYMPTON.

A few theological volumes.

PONTEFRACT.

Two books of Homilies; Valentius on the Sentences; and Albertus *de naturâ locorum*.

RAMSEY.

Among the rolls in the Cotton collection is one of five skins, marked I.16, containing an extensive catalogue of the library of this house. The more curious articles are specified in the new edition of the *Mo-*

nasticon, vol. II. p. 554. Leland notices several of the books, and among them is a copy of Antonine.

READING.

A catalogue of the books belonging to the society of religious in this town is printed in the *Supplement* to the *History and Antiquities of Reading*, 4to. 1810. See also the new *Monasticon*, vol. IV. p. 38. Leland specifies Bede *de naturis Bestiarum*; a Comment on the *Mythologicon* of Fulgentius; and two works of Necham's, which he saw at the Franciscans' at Reading.

REVESBY.

A Life of St. Modwen, by Geffery abbot of Burton, and a Commentary on the twelve Prophets, by Robert of Burlington.

RIEVAULX.

The monks of this house had preserved many writings of Ailred their second abbot, and of Walter his deacon; but Ailred's Life of Walter Espec their founder, does not appear to have been among them. They had other works, chiefly theological.

SAINT ALBAN'S.

In the library of this monastery were a few medical works. A copy of Matthew Paris's History had been stolen from the Library. Leland gives extracts from the Life of King Offa, and from the Lives of the Abbots, by Matthew Paris.

SAINT BENNET AT HOLME.

Five works only are mentioned. Alexander Necham *de utensilibus*; Robertus Lincolniensis (Groteste) commentary on the books of Dionysius *de Hierarchiâ*, from which Leland inferred that this Robert was skilled in Greek; *Speculum Sacerdotum* of Richard of Leicester; a Chronicle of Alexander the Great; and Henry of Huntingdon *de Herbarum virtute*, in verse.

SAINT DENIS.

Homilies, by Bede.

SAINT EDMUND'S BURY.

Here was a large collection of Commentators; a few of the Schoolmen; a Life of St. Edmund; the Sufferings of Demetrius the Martyr; the Letters of Alcuin; the Dialogues of Adelard *de naturis rerum*; Trivet's Commentary on Boethius; and two works on the Monastic Life, by Utred, a monk of Durham. There were also the *Ænigmata* of Aldhelm, and a poem of the same author *de Virginitate*; the Laws of the Lombards; Vitruvius; the Histories of Freulf and of Hoveden; and a Sallust, a very ancient manuscript, "vetustissimus."*

SAINT NEOT'S.

A Life of the Patron Saint.

SALISBURY.

The British History, in verse, from Brute to Cadwallader, after Geffery; the *Quodlibets* of Trivet; and Leo Papa *de Conflictu Vitiorum et Virtutum*. These were at the Predicants.

SAWTRY.

Two minor works of Henry of Huntingdon and Laurence of Durham.

SHERBURN.

Here were several works of Adam de Barking, a monk of this house;

* The frequent application of *vetus* to the manuscripts of the classics leads to the suspicion that most of the manuscripts of that class then in England were really of very high antiquity, and that few of them were transcribed in what we may call the latter half of the middle age period.

Lives of Saint Dunstan, Saint German, and of Swithin, of which the two last were in verse.

SPALDING.

A book of Adalbert the deacon; and another of Alexander Necham.

STRATFORD.

All the works of Stephen Langton, archbishop of Canterbury.

SUDWICK.

Henry of Huntingdon; Bede's History, in Saxon; and a treatise of his *de Die Judicii*.

TAVISTOCK.

Constantinus Africanus *de Re Medicâ*, and three other works.

TAUNTON.

Here also were medical works, and Ivo's Chronicle.

TEWKSBURY.

It can hardly be supposed that the five works mentioned by Leland were the whole collection of the monks of this ancient foundation. Among them were Bosham's Life of Thomas à Becket, and a Treatise on Astronomy by Alfragan.

THETFORD.

A Life of St. Edmund; Bede *de Tabernaculo*, and *de Situ Terræ Sanctæ*; and Gilbertus *super Psalterium*, are the only books specified by Leland.

THORNEY.

Eglogæ aliquot Marci ex-Questoris, qui floruit tempore Justiniani;

Isagoge Porphyrii, Victorino interprete; and works of Waleys, Necham, and John of Cornwall.

THORNTON.

Three theological works; and Peter de Vineis, *pro Frederico contra Pontificem Romanum*.

TINMOUTH.

An anonymous Chronicle relating to the Saxon times, from which Leland has given extracts.

TOPHOLME.

Fulcher's History; and a fragment of an *Historiola de Britanniâ*.

TOTNESS.

Historia Evangelica.

TWYNHAM.

Certain Laws in Saxon; and William of Malmesbury's Life of Saint Patrick. (See *Coll.* iii. 273. iv. 149.)

WALDEN.

Here was the Chronicle of Peter de Hanham, a monk of this house, beginning with Hengist, and continued to his own time, 1224. Here also were Bede on the Canticles, and Berengaud on the Apocalypse.

WALSINGHAM.

Gervase on the Psalms; and Capgrave.

WALTHAM.

The library of this house contained several of Stephen Langton's Commentaries; the *Ænigmata* of Aldhelm, Simphosius, Eusebius, and

Tatwin; with the *Vocabularius*, or *Elucidarium Bibliothecæ* of Alexander Necham. There were a few other books.

WARDON.

In the library here were many of the Commentaries of Thomas Walleis, and the moral *Stichæ* of Geoffery prior of St. Swithin of Winchester. There were also other Commentators; *Lisbonense Consilium*; and a poem of Richard, a monk of Canterbury, having for its title "*Unde Malum?*"

WAVERLEY.

Liber Heraclidis de Vitis Patrum; an epistle of Bede *de Æquinotio*; and three books in the department of Theology.

WELLS.

Few libraries were better furnished than that of the canons of Wells. Leland enumerates not fewer than 46 different works.

The first in the list is the principal poem of Hautville, entitled *Architrenius*. Pitz says that there was a manuscript of this poem in his time in Benet College Library, p. 267. The name of Hautville has not before appeared; and yet, if we may trust to Pitz, he was the Virgil, Ovid, and Horace of England, all in one, and he certainly had a high reputation among the scholars of Europe when learning began to revive. His æra is the reign of John. The next is Bede *de Arte Metricâ*. Then the *Mythologia* of Necham; a translation of Dante into Latin, the only manuscript of that kind which we have found; with a very beautiful ("pulcherrimus") copy of Terence.

There follow, *Liber Ermeneuticon*; *Interpretationes Eucherii de Nominibus Hebraicis*; *Orthographia Bedæ*; the *Mythologicon* of John of Salisbury; Rabanus *de Naturis Rerum*; Proterius; and two works of Isidore.

Next in Leland's list follow the historical writings. Herman's Chronicle, from the Creation to A.D. 349; William of Malmesbury

on the Miracles of Mary; the Chronicles of William de Newburgh and Walter de Gisburn; and the Book of Thomas Beckington, who was afterwards Bishop of Bath and Wells, on the right of the King of England to the throne of France.

There were two Saxon manuscripts, the Dialogues of Gregory and the Sermons of Alfric, and various theological works, among which several are enumerated which belong to what may be called the Wickliffe controversy.

The only work of science is a treatise of Bishop Grosteste *de Cometâ*; unless the *Hexameron* of the same writer is to be regarded as a work of science also.

Last of all are placed the works of John Chandler, who was Chancellor of Wells in the time of Bishop Beckington. These were an Apology for the State of Human Nature; Orations in praise of the two cities of Bath and Wells, of which not even a fragment or quotation is now known to exist; four epistles in praise of Bishop Beckington; and his *Opuscula*, containing, amongst other things, the *Laudes et Celebria Facta Gulielmi Wiccamiensis*.

WESTMINSTER.

The library of St. Peter's, Westminster, as it appears in the pages of Leland, is far less curious than might have been expected. There are no biblical manuscripts, no classics, no chronicles, no science; but the works only of divines, canonists, and schoolmen, which, however valuable to the age in which they were composed, have now nearly lost their value and their interest also.

WHITBY.

Leland gives extracts from the Chronicle of an uncertain author, which he found at Whitby; and from Lives of Saint Bega and Saint Hilda. He appears also to have found here a Life of Thomas à Becket, by Elias, a monk of Evesham.

WIGMORE.

An old Chronicle.

WIMUNDHAM.

Cassiodorus *de Animâ*; and a treatise on *Computus*, by Roger abbot of St. Alban's, a distinguished mathematician.

WINCHCOMBE.

Here were several of the writings on moral subjects, of Ailred the abbot of Rievaulx; and the Homilies of John de Abbeville.

WORCESTER.

Here were the Lives of Egwin, Ethelbert the Martyr, and Gregory the Great; the *Cosmography* of Ethicus; the Epistles of Leo; the Commentary of Duncaht, an Irish bishop, on the books of Martian Capella. This Leland calls "opus eruditum." Here were also the Epistles of Senatus prior of Worcester; Bede *de Arte Metricâ*; a work of Rabanus, and one or two others.

YORK.

The library of the great abbey of St. Mary without the Walls, contained many valuable books. Here were the Chronicles of Ralph de Diceto; Giraldus *de Topographiâ Hiberniæ*; the Lives of Saint Machutus, and of Saint John of Beverley, who was the fifth archbishop; Horman on the Astrolabe; Trivet's Commentary on Augustine *de Civitate Dei*; the same author's Commentary on the Tragedies of Seneca, and Commentaries on the same Tragedies by Albertus Musacus. Here were also a poem by Hilasius *de Hercule*, which Leland says was commonly ascribed to Virgil; two works of Bishop Grosteste; and many of the writings of Richard Rolle, the hermit of Hampole. The site of St. Mary's Abbey, which is lately anew devoted to science and literature, was thus in ancient times consecrated to good letters, as well as to religion and piety.

When Leland visited the library of the Canons of York, he found in it scarcely any good books: "jam fere bonorum librorum nihil est." He gives the titles of two only: Roger de Waltham *de nobilibus Dictis et Factis*, and the Commentary of Wateley on Boetius *de Disciplinâ Scholarium*. Waltham was a writer of the 13th century, and Leland calls his work "opus insigne."

It was not without concern that our good antiquary saw the destitute state of the Canons' Library at York. He contrasts its state with what it had been in the time of Alcuin, who, in a letter to Charlemain, speaks of it as being plentifully enriched with the best books of the best authors. This library, which was collected by Egbert, the seventh archbishop, a contemporary of Alcuin, was destroyed by fire, either by the Danes or by the Normans. There was a second attempt to found a library, by Thomas the first archbishop after the Conquest: "Ecclesiam a se constructam libris et ecclesiasticis ornamentis, tam ad splendorem quàm ad usum, abundè instruxit; et magnâ solitudine doctissimos viros undique conquisitos in eâ collocavit, cum quibus crebros sermones de rebus literariis conserere solebat, non tam animi causâ, quam ut eos ad studia literarum excitaret."* This library was consumed in the great fire of 1137, when the cathedral, the abbey of St. Mary, and most of the churches of York, were destroyed.

But the loss of Egbert's library is the most to be regretted; for Egbert lived as early as the 8th century, and he had collected Greek and Hebrew manuscripts, as well as Latin. In the poem *de Pontificibus et Sanctis Ecclesiæ Ebor.* attributed to Alcuin, we have a valuable notice of this library: and the verses will form a suitable conclusion to these brief memoranda:

" Illic invenies veterum vestigia Patrum,
Quidquid habet pro se *Latio Romanus* in orbe,
Græcia vel quidquid transmisit clara *Latinis*;
Hebraicus vel quod populus bibit imbre superno,

* Godwin, II. 26.

Africa lucifluo vel quidquid lumine sparsit.
 Quod pater *Hieronymus*, quod sensit *Hilarius*, atque
Ambrosius præsul, simul *Augustinus*, et ipse
 Sanctus *Athanasius*, quod *Orosius* edit avitus :
 Quidquid *Gregorius* summus docet, et *Leo* papa,
Basilus quidquid; *Fulgentius* atque coruscant,
Cassiodorus item, *Chrysostomus*, atque *Johannes*.
 Quidquid et *Althelmus* docuit, quid *Beda* magister,
 Quæ *Victorinus* scripsere, *Boetius*, atque
 Historici veteres, *Pompeius*, *Plinius*, ipse
 Acer *Aristoteles*, rhetor quoque *Tullius* ingens.
 Quid quoque *Sedulius*, vel quid canit ipse *Juvenus*,
Alcuinus et *Clemens*, *Prosper*, *Paulinus*, *Arator*,
 Quid *Fortunatus*, vel quid *Lactantius* edunt.
 Quæ *Maro* *Virgilius*, *Statius*, *Lucanus*, et auctor
 Artis Grammaticæ, vel quid scripsere magistri,
 Quid *Probus* atque *Focas*, *Donatus*, *Priscianus*ve,
Servius, *Euticius*, *Pompeius*, *Comminianus*.
 Invenies alios perplures, lector, ibidem
 Egregios studiis arte et sermone magistros,
 Plurima qui claro scripsere volumine sensu;
 Nomina sed quorum presenti in carmine scribi,
 Longius est visum, quam plectri postulet usus."

Gale, p. 730.





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